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*Continues The Sermonizer, Student and Teacher, Preacher's Assistant,
Preacher's Magazine, and Preacher's Illustrator.*

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

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CONTENTS—MAY, 1925

EDITORIAL

How Men and Monkeys Differ— <i>Leander S. Keyser, D.D.</i>	225
The Heavenly Call— <i>David S. Kennedy, D.D.</i>	227
Married to Another— <i>Philip Mauro</i>	230
The Expectancy of Faith— <i>David James Burrell, D.D., LL.D.</i>	233
The Best Institution— <i>David James Burrell, D.D., LL.D.</i>	236
Recent Excavations at Bethshan— <i>Philip Mauro</i>	237
The Power of a Living Bible	238
Notes and Comments	239

THE ARENA

They Have Taken Away My Lord— <i>William Jennings Bryan</i>	243
Evolution as Taught in Schools is Unscientific— <i>W. B. Riley, D.D.</i>	248
Fosdickism— <i>Philip Mauro</i>	254
Why We Need the Fourth Gospel— <i>Professor Leander S. Keyser, D.D.</i>	257
The Inspiration of the Bible— <i>Alvah J. McClain</i>	260
Alleged Discrepancies of the Bible— <i>William H. Bates, D.D.</i>	265
Receiving Power— <i>Lawrence Keister, D.D.</i>	268
The Heroic Appeal	269

FLASHLIGHTS—*Edwin Whittier Caswell, D.D.*

270

THE PRAYER MEETING SERVICE—*A. William Lewis, D.D.*

272

LIBRARY TABLE

Reviews of Recent Books— <i>Leander S. Keyser, D.D.</i>	278
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THE BIBLE CHAMPION

Official Organ of the Bible League of North America

Volume 31

MAY, 1925

No. 5

EDITORIAL

How Men and Monkeys Differ

N illustrated article on the origin of man appeared in a recent number of *The Times*, New York. The writer was Herbert J. Spinden, anthropologist of the Peabody Museum, Harvard University. The article exudes throughout the odor of monkeydom. It might be said to be fairly rife with animalism. There are pictures of the monkey, the lemur, the chimpanzee and the gorilla, ending with crude representations of the Java, Neanderthal and Cro-Magnon men. It is a fine, refined and uplifting display! Every face in the lot is marked by brutishness, especially the faces of the Ape Man of Java and the Neanderthal Man.

Is it not depressing to note the mania of some university professors for going back to the monkeys and apes in search of their ancestors? And if you dare to suggest that they may have had a higher and nobler origin, and that their progenitors may have been created in the divine image, and may have begun their career in a garden instead of in a jungle, you will be hooted at as a non-progressive "moss-back." Is it not passing strange—yes, and pathetic, too? Pick up any writing nowadays by an evolutionist, and note that the very first thing he does is to hark back to the denizens of the jungle. He seems fairly to dote on the view that the simian tribes are his nearest relatives.

The scientist just referred to goes on repeating the traditional arguments for the animal pedigree of man—those that we have been noting for many years. He seems to have no cognizance of the many irrefutable facts and arguments that have been brought against the evolution theory. Sometimes we wonder whether the pundits of evolution ever read anything on the other side of the question. It is pitiable, at all events, that every time they open their mouths to speak or take up their

pens to write about man, they begin with monkeys and apes. They can see no "parallelisms" between God and themselves, but they can see parallelisms galore between themselves and the beasts of the jungle.

Continuing the preceding line of thought, we would kindly suggest to the scientists that they try to look up a while instead of down. Why not make an honest effort to see and stress the vast differences between men and animals! Suppose we suggest a few of them. Men are self-conscious beings, able to say I, and to know what they mean by it. No animal can say I, and hence we can not assert that animals have self-consciousness. We do know, however, that man has, because he can speak about it. Man can reason. He can draw logical conclusions from given premises. Animals have no such ability. They have an instinct by which they can adapt themselves to their surroundings and conditions, but that is far from being endowed with a rational faculty. Men can construct languages, built upon grammatical principles. Even the pagan tribes of darkest Africa have languages that are constructed according to such rules. Man has a mathematical mind, with which he can solve the most intricate problems, even to figuring out the exact time of an eclipse many years before it occurs. What animal can do these things?

Moreover, man's mind is capable of continued progress as long as life and strength endure. The brute mind can go just so far and then must stop. In the natural state animals make no progress.

But man has still higher faculties: he has conscience, which enables him to distinguish between right and wrong; he has free will, enabling him to choose between alternatives, whether in the natural or the moral sphere. Such faculties are unknown in the animal world. Most of all, man has a spiritual facul-

ty with which he apprehends God, communes with Him, makes His will his standard, and looks forward with joy to a destiny of eternal fellowship with Him. But in monkeyland there is no sense of these high and uplifting truths and realities.

Yes, yes; it is high time that the scientists of some of our universities get a more exalted conception of themselves and of mankind in general, and that they observe the vital and unbridgeable differences between men and monkeys. The contrasts are essential and eternal; the parallelisms are incidental and temporary. Pray look up, friends! look up!

Even when we compare man's bodily organism with that of animals, there are many marked and striking contrasts. Man naturally stands and walks uprightly. Only by a strained effort can he go in any other way. The animals nearest him all go naturally on all fours. Some of them can assume the upright position for a time, but it is not their natural posture. Watch a bevy of monkeys running from danger, and see them galloping along on their four feet.

Compare the hands of men with those of monkeys or the fore feet of any other animal and note the differences. The monkey's hands are made specifically for climbing, while those of man are not well adapted for that purpose. They are, however, constructed for all kinds of skillful mechanical purposes. It has been truly said that, if man's hand had been constructed like that of the monkey or the ape, a high civilization would have been impossible, because then he could have developed no mechanical genius; all our wonderful inventions and conveniences would have been out of the question. And the significant fact is that the earliest—or what are believed to be the earliest—fossil remains of men that have been found show that they had fully developed human hands, while no intermediate forms, part human and part monkey, have been discovered. Here is indeed a vital difference between man and the simians; it is one on which truly human facts are absolutely dependent; it is not a mere trifling or incidental difference.

Next consider man's foot. It is admirably adapted for upright walking, but is a very poor arrangement for going on all fours. It is also worth little for climbing purposes. On the other hand, the monkey's foot is specifically made for clambering among the trees, for holding on to the branches, and scaling the boles, while it is rather a poor shift for locomotion on the ground. Here again is a most

vital dissimilarity. It is difficult to see how the monkey's hind palm and digits could have ever evolved into the foot of a man, which is fitted for so different a purpose. Nor is it reasonable to assume that, if man was once an expert tree-climber, he would have insisted on abandoning his arboreal habits, seeing that they would have been a great help to him in escaping from certain dangerous land animals. What could it have been, anyway, that drove him down from the trees and converted him into a terrestrial being? This theory of evolution creates far more difficulties than it solves.

Man's skeletal, tendonous and muscular mechanism all combines to give him the upright position. He also has the necessary physiological functioning powers and the anatomical apparatus for balancing himself when he stands and walks, so that he automatically preserves his equilibrium. To go on his hands and feet as the monkeys do is unnatural and laborious for him. In this respect again the differentiation is as striking as it is essential. If man had been made a four-legged creature it is difficult to see how he ever could have become highly civilized and cultured. Evidently he was specifically created and fashioned for the very place he occupies in the world.

Made upright, he can feel that he was created in the divine image. His head and eyes are so related to the rest of his physical make-up that he can readily look down upon the ground to watch his footsteps and to view the realm of nature below him. At the same time he can look about him horizontally, and greet his fellowmen as his equals and comrades. For this cause, too, he can view nature horizontally, and this helps him to interpret her phenomena. Most of all, man's upright position enables him easily to lift his eyes up to the vast universe that God has made for his home, delight and wonder and to God who is greater than the universe. Thus he is so formed corporeally that he need not be groundling, if he will look upward beyond material things.

Is it not also true that man's upright position confers upon him a dignity that he could not otherwise maintain? Suppose, for example, he were compelled all his life to stand and move horizontally, how could he regard himself as belonging to a special genus? But the very fact that he stands upright marks him as the special creation of God, made for a purpose very different from that of the vegetable and animal kingdoms. Moreover, uprightness of physical posture suggests uprightness

character, and therefore incites man to keep himself above the plane of mere animal life.

There is, furthermore, a significant difference between man's physiognomy and that of the beasts. Note the variety of expression on man's countenance. He can display any kind of emotion, even though he may not open his lips in speech. He can weep and rejoice. If he uses his will, he can keep his face immobile at times of great stress of feeling. How different from the "wooden" expression on the faces of the animals. A monkey in a cage may perform all kinds of playful and childish stunts, and yet his countenance remains expressionless. In some cases there may be a gleam in the eye, but often even that organ remains lack-luster.

Thus we have shown that a wide gulf separates man from the animals. Man has moral and spiritual powers that put him in a genus all his own. His body bears the insignia of a higher nature than that of his brute neighbors. He has mental concepts, emotions, desires, ideals that they know nothing about. All these facts proclaim him to have been created and designed by the Almighty for a noble purpose. These differences are so deep, so elemental, so structural that it is unreasonable to assume that such a being as man could have been evolved from a bestial stock. The doctrine of special creation in the divine image best explains why man is of so superior a mould and character.—L. S. K.

The Heavenly Call

HN these times, men's eyes are turned toward the earth and their ears are close to the ground. For that reason, when we speak of anything from heaven, there is a general hesitation and often a suspicion. In opposition to this, in the teachings of Christ and the whole Bible, much emphasis and frequency are given to that which comes down from heaven. Among other things, we hear of the heavenly call, and this is something worthy of earnest consideration, although it receives little attention in our day. This heavenly call holds an important place in the lives of all Christians, and especially with those who have received imminent notice in the Scriptures, for example, Job, Abraham, Samuel, Gideon, David, the early apostles, and Paul.

This Call is Effectual. This is plain in connection with each of the above, and eminently so with Abraham. Shem was the last of those who believed and worshipped the one living and true God. After him the world sank into idolatry. Abraham was born into a world of idolatry. In it he was reared. He belonged to a large family and an extensive kindred. He had started his own family. For seventy years he had lived and been united with his environment. Suddenly and unexpectedly the call came to Abraham. God, whom he had not known, spake to him, saying, "Abram, get thee out of thy country, and from thy kindred and from thy father's house, into a land that I will shew thee." This called for the breaking of old ties, for the loss

of old associates, acquisitions and attachments. The record of his reply is put in this direct simplicity: He "obeyed and went out." This same effectualness is seen in all the others named above. In Job it caused him to humble himself in complete obedience to God. Samuel heard the voice and answered three times, very simply, "Here am I," and "Speak, Lord, for thy servant heareth." Paul, speaking of his call, said he conferred not with flesh and blood, but was obedient to the heavenly vision. This effectualness is always characteristic of the heavenly call. There is no natural or gradual development. It is instantaneous and effective. It is the first step in the Christian and saved life. No man who has not received it has entered the Christian life. It has no particular form or time or experience. God calls, and the man hears and answers.

It Is a Call to Faith. When Abraham heard it, he went out, not knowing whither he went, but believing and trusting God. This is the real mark and evidence of the call. One without this call may have religious yearnings. He may think much about the Superior or Supreme Being. He may by his very nature be interested in religion, but he will never believe in God or know him by a living faith until he has heard and answered this divine call. Jesus says, "My sheep hear my voice, but a stranger's voice will they not hear." God's Word becomes the final authority and rule. As Paul puts it, "I believe God that it shall be even as he said." That is the finest and fullest definition of faith.

Once this has come to the soul, there is no more attempting to find God by searching. No more subjective standard from within, but this Word of God is final. Belief of the truth, faith in God's Word, is the Scriptural mark of the saved man, the real child of God. The unbelievers of Christ's time could only see in Christ the son of Joseph, a natural man, and the severest charge Christ made against them was: "Ye have not his word abiding in you; for whom he hath sent, him ye believe not." The statement which separated Judas vitally from the other disciples was: "There are some of you who believe not, for Jesus knew from the beginning who they were and who should betray him." The modern habit of exhorting to receive truth from any source has a wrong emphasis, because the most important truth is the truth concerning God, and this can be obtained only through the Word of God. Those who push this exhortation usually have a repulsion for the Word of God and receive it not. Unflinching faith in God's Word is the mark of a saved soul.

It is a Call to Separation. Abraham was not only called to faith and fellowship with God, but to separation from those who had not faith and who had not heard God's call. This separation did not concern the legitimate human relations, but it did concern very emphatically their relations to God. It called for a separation from country, kindred, and father's house. This separation was vital and persistent. When Abraham went out from Ur, some of his closest kindred, his father and his nephew went with him, but when they came to Haran, the separation again appeared. His father died in Haran, but Abraham went on. This same separation persisted to the end of his life. Lot stayed with him, went down to Egypt with him, and returned with him, and then left him for Sodom and Gomorrah. Abraham was friendly with the Canaanites in the common relations of life, but in anything that had to do with God, they were separated, and this showed in their eating, in their business, and in their habitation, but the real separation consisted in the fact that Abraham believed God, and the Canaanites did not. This line of separation persists through Old and New Testaments. Christ emphasizes it and the apostle declares it.

It Was a Call to Blessing. A part of God's call to Abraham was: "And I will make thee a great nation, and I will bless thee, and make thy name great: and thou shalt be a blessing." This blessing was literally and really fulfilled.

From Abraham sprang the Jews, the Mohammedians and the Christians. No other man in history is so universally honored as Abraham. Through him, Christ came. His is the typical life of faith for all ages, and from him, by the appointment of God, have come forth streams of blessings for all ages and all lands. The life of faith, the life of the heavenly call, still the channel of blessing to the world. Were the people of faith taken out of the earth, not only would all prosperity cease, but all good would be taken away and the world would become a hell.

The Heavenly Call is the Greatest Call that Comes to man. He who hears and answers has everlasting life, is a man of faith, becomes a son of God, is separated from the wickedness of the world, and is blessed and is a blessing for ever to all nations.

Avowal of Faith

We now wish here to traverse some of the same ground already gone over, but in a different way and for a different purpose.

SHEM, the son of Noah, lived six hundred years. Centuries before his death, he and his father and his brothers and their families were commissioned to give the race a new start. They knew the only living and true God, who had revealed himself to them. They were instructed by him, and they worshipped and obeyed him. After the lapse of centuries there had been a great falling away in idolatry and the world was again buried in corruption. How often has God lifted up mankind and given them a new start, and they have as often degenerated into unbelief and sin. Shem is about the only one left who knows and worships the God who made heaven and earth. All others have made their own gods. According to God's plan, he will not remove the corruption by the hand of his judgment, but he will call out a body of witnesses, the visible church who, by their separation and testimony, will declare the truth to all men.

Before Shem departs, God calls forth his successor. This man is Abram, an inhabitant of Ur of the Chaldees, and he is to become the typical life of faith. This city was the metropolis of a great civilization. It was situated at the head of the Persian Gulf, which then ran farther up into the land, by which has been largely filled up with the alluvial deposits of the Euphrates. It was a commercial city, and held communication with many nations. It was a city of some man-

facturing. Bricks were made and various tapestries. At that time men had knowledge of workmanship in brass and iron, but the ruins of centuries have left little of their attainments. Architecture and building were well developed. Ur was a center of learning. They had passed astrology and were studying astronomy. Libraries were founded and the volumes were numbered. They had quantities of gold and silver. The surrounding country produced the largest recorded crops of cereals. It was a very religious city, and its religion was idolatry. Let not those who advocate institutional religion think they are advanced. Here was a temple three hundred feet square, where all manner of activities were carried on. Let not those who think human sacrifice is the center of religion boast, for here human sacrifices were offered continually. Neither let those who object to the "thou shalt not" of Scripture think they have made a discovery. Men followed their own wisdom in Ur, and their very corruption became so rank that it is unmentionable. Here it was that God sought and found Abraham. Here he called him. Abraham heard God, he believed him, and obeyed, and went forth to go into the land of Canaan, and into that land of Canaan he came.

He was seventy-five years old when he entered Canaan. He lived there for one hundred years, and never built a house, but lived in a tent, although he had been reared in a metropolis. God had promised this land to him and to his seed, yet he never settled on it, but was a pilgrim and a stranger. He never took title to a foot of it until he bought the burying place in which he and Sarah still sleep. He was not a Jew, and he lived not under the dispensation of the law, but under grace, and so he was a Christian. Christ said, "Abraham saw my day and was glad." The apostle writes, "The gospel was before time preached unto Abraham." God had chosen Abraham, and Abraham had chosen God. He is joined to him by the unbreakable bonds of faith and love. When he enters Canaan, he erects his tent, and besides the tent he at once erects his altar. Wherever he moves his tent, there also the altar appears. What does this altar signify? It is the only altar in all that region erected to the worship of the only living and true God. Therefore Abraham's altar signifies Abraham's avowal of his faith in God. Every soul who is called to faith in Christ is also called to the avowal of that

faith. Let us stop to learn from Abraham the significance of that avowal.

First of all, the altar is the place where God appeared to Abraham. He had heard God before, but now God appears. Every soul needs an objective, conscious manifestation of God. The fulness of this manifestation is Christ, God manifest in the flesh, whom man can see, handle and hear. The consciousness of Christ comes very strongly in the act and life of avowal. This may be in connection with the family altar, or the church altar, or the continual altar of the individual heart; but it is to be constant and before the whole world. When the smoke of Abraham's altar ascended in the hill country, it said to all Canaan: Here is one man who worships and trusts the God who made heaven and earth. The man who never avows Christ cannot expect Christ to appear to his soul as a conscious presence. He who is small in his avowal, must expect only a small appearance. If we would have a sense of Christ's presence, then we must maintain a consistent avowal of him.

Again, this avowal maintains Abraham's separation from the old life. He never returned to Ur, with its idolatry and corruption, and he forbade that his son Isaac should ever go back even to the land of Haran, which was not so corrupt. Abraham had a new Father, and he desired a new fatherland, that is an heavenly one. "They might have returned if they had been mindful of the country from which they had come," but their objective was in the future. This separation of the believer from the old life of the world and this sense of pilgrimage in the present life and this hope of the eternal world and the Father's house need greatly to be revived in the Christian of these days. Abraham was separated from the world in the things he ate, in the tent he erected, in the associations he chose, in his business practices, and in his conquest of secular things by spiritual power. The Christian of to-day needs these same marks of separation, not in the same details, but in the same spirit and substance. This avowal was a channel of influence. All the inhabitants of Canaan, all the people of the Jordan Valley, the Hittites, the Philistines, and even the Egyptians, recognized that God was with Abraham, and that Abraham worshipped God. His consistent witness compelled them to honor him as a prince and a champion among them. A believer may be saved without strong avowal, but he can never have influence. If we would leave our influence for faith and our Lord

upon the world as we pass through, we must avow that faith, consistently and continually and actively. Like the stream in Ezekiel's vision, when the water came from out of God's throne, he who had the line measured a thousand cubits and the water was to the ankle. Again he measured a thousand cubits and the water was to the knees; another thousand, and the water was to the loins; another thousand, and the water became a river which could not be passed over. So, too, the

stream of influence from Abraham's altar, increased until in the first thousand years it took in all Israel; another thousand years, it broke through Israel at the time of Christ and reached the Gentiles; another thousand years, and it covered Europe; another thousand years, and it has reached our time, and is passing around the world. If we would leave our influence for faith in our Lord upon the world, we must avow that faith consistently, continuously and actually.—D. S. K.

A genuine Bible Christianity is what is needed to help this poor world over its miseries to a real peace and joy. Don't grow discouraged in your work; it is bound to tell for a real world salvation. Our Divine Saviour is the only hope!—Rev. Gideon Frank Draper, Sec. Japan Mission Council.

Married to Another

(Romans 7: 1-4)

N the sixth chapter of Romans it is revealed that those who have been justified by faith in Jesus Christ are "not under the law, but under grace" (6:14). What then is their relation to the law? The answer to this important question is given in chapter 7; and the truth in that regard is illustrated in verses 1-4 by the case of a woman whose husband has died, and who is therefore free to be married to another. In the study of this illustration it should be observed that there are three distinct things mentioned in verse 2; namely (1) the married woman, (2) her husband, (3) the law which binds the woman to her husband as long as he lives. In order to get the meaning of the passage it is necessary to distinguish these three things; but unhappily, in certain current expositions they are not distinguished, and the point of the lesson is therefore missed, or at least but imperfectly grasped.

For frequently it is assumed that the first husband represents the law. But the law is neither the husband nor the wife. It is distinct from both, being that which binds the wife to her husband so long as he lives. The law is no more our first husband than the gospel is our second. So this mistake involves the whole lesson in obscurity; and furthermore it leads to the additional mistake of supposing that it is the law that dies, which exactly reverses the express teaching of the passage; for the truth is not that the law died to us who believe in Jesus Christ, but—that we died in Him to the law. The main object

of the passage is to declare this great truth. It is much to be regretted therefore that through an imperfect reading and application of the apostle's illuminating illustration, the law is confounded with the man who dies to it. Those who construe the illustration in such manner as to make the law that which dies would do well to refer to what the apostle says in an earlier chapter: "Do we then make void the law through faith? God forbid: yea, we establish the law" (3:31).

Dead to the Law

The great truth declared in this passage is that the believer, by his participation in the death of Jesus Christ, has *died to the law*. This is stated in the plainest terms in verse 4, where we read: "Wherefore, my brethren, Ye also are become *dead to the law* by the body of Christ." Moreover it is for the express purpose of illustrating this truth that the apostle cites the case of a married woman who, when her husband dies, is loosed from the law which bound her to her husband. This truth, which is of great practical value, is taught by Paul in other places also. Thus he says of himself, "For I, through the law, *died to the law*, that I might live unto God. I am (or have been) crucified with Christ; nevertheless I live" (Gal. 2:19,20). Again it is written: "Because we thus judge that if One (Christ) died for all, then were all dead" (2 Cor. 5:14).

The truth which all these Scriptures would impress upon us is that, by reason of the death of Christ under the condemnation of the law,

which He bore in our stead, we are counted as having died with Him. But this truth is set aside, and the contrary is asserted by those who make it to be the law that dies, that is to say, who make the first husband to be the law. But the law did not die in Christ's death. On the contrary, He died under the sentence of the law as our substitute; and thereby He vindicated the holiness of the law of God, and attested its unchangeableness. He thereby magnified the law and made it honorable. And inasmuch as He voluntarily charged Himself with our sins and undertook to answer for them according to the inflexible justice of a righteous God, His death was righteously decreed. Thus the law of God abides, more firmly established than ever by Him Who was made sin for us, though He knew no sin.

Freed from That Law

The law then remains. It dies not and changes not. But the believer's relation to it is completely changed; and the change has been brought about through the death of Christ and His resurrection from the dead; because of which God can and does, "by His grace," impute that death and resurrection to all who believe. This is the lesson of the passage before us; and in order to illustrate it completely we have not only the first husband, by whose death the woman is loosed from the law which bound her to him, but also *another man*, to whom she may now be lawfully married.

There is no room for doubt or question that this new husband represents Jesus Christ in resurrection; for verse 4 expressly says, "Wherefore, my brethren, ye also are become dead to the law by the body of Christ, that ye should be married to another, even to *Him Who is raised from the dead*." There is manifestly all the difference in the world between a man being dead through the execution upon him of the sentence of the law, and the law by which he was sentenced being dead. Therefore it is surely as plain as anything can be that what is changed by the death of Christ is, not the law, but our relation to it.

But at this point a question will be asked—Who then is the first husband that died with Christ? The answer is clearly given in the context; and not only so, but it conveys the very heart of the lesson; for we read, "Knowing this that *our old man* is crucified with Him" (6:6). And in this we see a perfect agreement with the illustration; for in it there

are two men, the *new Man Jesus Christ*, Who died and rose, and the *old man*, the flesh, for whom He died, and who therefore is, in God's contemplation, counted as having died with Him. And furthermore we have in the illustration the woman, who represents the believer's *proper personality*, his conscious ego, the "I myself" of Romans 7:25. In this connection attention should be given to the foundation truth concerning the two men, Adam and Jesus Christ, declared in Chapter 5:12-21.

Now it is in this very point, which might at first seem confusing, that the beauty and perfection of the illustration are to be found. There might at first seem to be difficulty in the fact that the individual believer is, on the one hand, said to be represented by the woman who survives her first husband and is "married to another," and on the other hand is said to have "died to that wherein we were held" (this being the true reading of Romans 7:6) which is not what happens to the woman in the illustration, but to her first husband. Thus it would seem that the believer is represented as to one experience by the first husband who dies, and as to another experience (marriage to another) by the woman, who survives her first husband.

I Myself

The illustration however is very exact, but in order to perceive it we must take account of the mystery of man's complex being. There is no necessity, however, to go deeply into this. All we need is to bear in mind that man is a tri-partite being, composed of "spirit and soul and body" (1 Thess. 5:23), and that sometimes, as in the case we are considering, it is necessary to distinguish between the man himself, as a conscious and never-dying personality, and the several components of his complex being. The writer and the reader has, each of them, a *personal identity*, a conscious "ego," which remains the same regardless of all changes in his body or soul; and in this he is *absolutely separate and distinct* from every other intelligent being in the whole universe. This self-conscious personality is the "I myself," that is to say, the true self, of Romans 7:25, and is represented by the woman in the illustration. But each of us has also a *corrupted nature* derived from Adam, to which we are as firmly bound as is a woman to her husband, insomuch that *nothing but death* can break the tie; and in this we are all *exactly alike*. This corrupted nature to which we were united for life, as in a marriage-

relation, is called in this Scripture "the flesh," or "my flesh" (7:18), or "our old man" (6:6); and it is represented by the first husband in the illustration.

The lesson then is that when, upon my conversion, I received by faith in Jesus Christ the benefits of His death and His resurrection from the dead, His death was so fully imputed to me—that is, God reckons it so completely to my account—that the consequence is precisely as if I had myself died under the righteous judgment of the law, *thus exhausting its penalty*. In this sense it is a fact in the contemplation of God, that my "old man" was crucified with Christ, or, in the words of Paul in Galatians 2:19,20, "I through the law died to the law. . . I have been crucified with Christ."

The Likeness of His Resurrection

But the great and vital truth of the Gospel is, not that Christ died for my sins, but that *He rose again*, and that not His death only, but *His resurrection also* is imputed to me. "For if we have been planted together in the likeness of His death, we shall be also in the likeness of His resurrection" (Rom. 6:5); "I have been crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me" (Gal. 2:20). It is this part of the truth, (which is the vital feature of the Gospel) that is illustrated by the marriage of the woman to another husband. For by the operation of God's matchless grace and power, through the redemption which is in Christ Jesus and was eternally secured by the shedding of His blood, the *very same person* ("I myself") who once was identified with the old man of sin, even as a woman is bound to her husband in a union which nought but death can sever, is now joined in an *eternal* union with another, even with "Him Who is raised from the dead."

We have referred in an incidental way to Romans 7:25, where the words "I myself" are found. But it may be useful to some to quote the verse more fully: "So then, with the mind I myself serve the law of God; but with the flesh the law of sin." It will be seen that this Scripture clearly distinguishes the same three things which are represented in verse 2 respectively by the woman, her husband, and the law. For we have here the "I myself," "the flesh," and "the law of God;" and so clearly is the conscious self distinguished from the flesh, that the former is said to serve the law of God, whereas the latter

is said to serve the law of sin. Thus, in the light of this last verse of Romans 7, the perfection of the illustration of verse 2 is clearly to be seen.

Do We Then Make Void the Law?

What then becomes of the law of God, and in what relation do we stand thereto who have died to it in Christ? Is the law done away as to us? Far from it. Being united to the living Christ in resurrection we are no longer indeed "under the law," because He is not under it. But we have the law where He had it, *in the heart* (Psa. 40:8); and our proper delight is, as His was, to do the will of God; for the *law of God* is simply the expression of His good and acceptable and perfect *will*.

One great work of the Gospel is to "establish the law," in that it brings into being, through the regenerating power of the Holy Spirit, a people who apply their hearts to do the will of their Father Who is in heaven (Matt. 12:50); for "the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). For us the penalty of the law is forever passed; for there is no condemnation to them which are in Christ Jesus, and nothing can separate us from the love of God which is in Christ Jesus our Lord. But if the love of God has been indeed shed abroad in our hearts by the Holy Ghost, and if Christ does indeed dwell in our hearts by faith, then we will say: "I will delight myself in Thy commandments which I have loved. My hands also will I lift up into Thy commandments which I have loved. *So shall I keep Thy law continually for ever and ever*" (Psa. 119:44-48). For "Blessed is the man that feareth the Lord, that delighteth greatly in His commandments" (Psa. 112:1). And we will never forget the words, "If ye love me, keep My commandments."—P. M.

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"Many prayers are offered at conventions and conferences for the baptism of the Holy Spirit. But God is merciful and does not grant the request, because to do so would be to bring ruin to the receiver. Should the Lord grant apostolic power to one who is proud, He would thereby feed that pride. A proud man with power is a foe to himself, his God and his fellows. Satan is a startling example of the results of pride with power."—A. F. Ballenger.

The Expectancy of Faith

 MAN who can pray is a Christian. But, mind you, praying is something more than saying one's prayers. The Lord said to Ananias of Damascus, "Arise and go into the street called Straight and inquire for one Saul of Tarsus, *for behold, he prayeth.*" Now in point of fact Saul of Tarsus had been saying prayers since he was born; prayers at the family altar, prayers in the town Synagogue, prayers of stately ceremony in the Temple; but he never really prayed until he discovered, at his conversion, that the name of Jesus was the countersign of prayer; as he himself had said, "I am the way; no man cometh unto my Father but by me."

As prayer is the sign-manual of a Christian, so faith is the infallible test of prayer. A clear distinction, however, must be made between faith and credulity. We are not asked to believe anything which is not demonstrably so, "Faith is the substance of things hoped for, the evidence of things not seen;" in other words, it is accepting spiritual truth as *substantiated by evidence*; only the evidence,—inasmuch as it applies to immaterial things—is not and obviously cannot be addressed to the physical senses. The address of faith is made directly to our spiritual nature, namely to mind, conscience, heart and will; the whole inward man being thus enlisted in the act of prayer, which is our upward gaze toward God.

And then the crucial test of faith is expectancy. This is our place of emphasis today. So far we have taken three steps: *first*, no one is a true Christian who does not pray; *second*, no prayer is true prayer which is not offered in faith; *third*, no faith is true faith which does not expect to get what it asks for.

Our proposition is briefly set forth in the words of Jesus: "*What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them.*" The best exposition of this passage is found in the wonder-working ministry of Jesus himself; as, for example, where he said to the father of the demoniac boy, "If thou canst believe, all things are possible to him that believeth" (Mark 9:23), and to Mary and Martha at their brother's grave, "Said I not that if thou would believe thou shouldst see the glory of God?" (John 11:40), and to Peter after his vain attempt to walk on the water, "O thou of little faith, wherefore didst thou doubt?" (Matt. 14:31),

and to the blind men of Jericho, "According to your faith be it unto you" (Matt. 9:29). It is obvious that what is intended here is something more than a mere belief that God is able to do thus and so. The blessing is promised to those who believe that God not only can but will do the thing that he is asked to do, and the answer to their prayer is measured out to them according to the expectancy of their faith.

Observe *first*, the proposition thus laid down is consistent with reason or plain common sense. The falsest proverb that ever was coined is this, "Blessed are those who expect nothing, for they shall not be disappointed." Live that way and you will die threadbare. Confidence begets confidence in every province of life. A whining beggar goes away empty handed. "He that cometh to God must believe that he is and that he is the rewarder of them that diligently seek him."

If you propose to go to Philadelphia, having bought your ticket, you take your seat and expect to arrive. In even so trifling an affair as that there is no appreciable element of doubt or uncertainty. You are not content with knowing that the engineer is able to carry you to Philadelphia; you are comfortably sure that he will do it. Is it too much for the Lord to ask of us a like confidence in him?

The *second* ground on which our proposition rests is Revelation. The Bible is full of promises addressed to those who pray with confidence; and every one of those promises is yea and amen. Listen to this: "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Mark the fulness and unreservedness of that promise; it contains not an if, nor a perhaps, nor a peradventure, but three great shalls! And if this were not enough—as if the Lord anticipated that somebody would intimate that he scarcely meant his words to be taken literally—he straightway added, "For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened."

Or listen to this: "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you" (John 15:7). Let us be careful how we put limitations on promises which the Lord has not fenced in. "What ye will—all things—anything—everything—whatsoever;" these are

large words and more than a mouthful for most of us. But suppose the Lord meant them? What a draft on the exchequer of God!

Or take this promise, "If ye have faith, and doubt not, ye shall not only do this which is done to the fig-tree; but also if ye shall say unto this mountain, Be thou removed and be thou cast into the sea; it shall be done." Do you regard that as hyperbole; that is, "overshooting" for effect? There's the trouble; we are naturally disinclined to believe that the Lord means exactly what he says. It was a pious old woman in an Edinburgh church who proposed to test that promise. At sunset she looked out of her back window and asked the Lord to remove Calton Hill. In the morning, finding it still there, she said, "I knew that would be the way of it." Of course, it was the way of it. According to your expectation be it unto you!

The *third* of the foundation stones of our proposition is Observation. Lift up your eyes and see. The world is full of people who are prepared to certify not only that God has answered their prayers, but that he has answered up to the full measure of their expectation.

The royal Chaplain of Prussia related a story once that provoked a general chorus of disbelief. It was somewhat as follows: Pastor Hencke, who was serving a nearby chapel on a starvation salary, on being visited by a clerical friend who proposed to stay to dinner, was advised by his wife that there was nothing to eat. "Lay the cloth," said he, "the Lord will provide." Presently his wife came in and whispered, "The table is set and it's within five minutes of dinner time, and there's nothing to eat." The pastor answered, "Ring the bell on time; the Lord will provide." Just then there came a knock at the door and a basket of provisions was handed in.

Are you saying, "Now that is simply preposterous?" Very well; let us have another story, far more incredible, which cannot be so easily disposed of. In the year 1836 a man named George Muller was greatly concerned for the neglected children of Bristol, England. He resolved to start an orphanage but, being without funds, the question was how to support it. He said, "I will undertake this thing for the Lord and expect him to stand behind it." Great expectations! "A Utopian dream!" Have it your own way, my friend; but the facts are against you. The Bristol Orphanage is still in evidence; and meanwhile not a farthing has been asked of any soul this side

of heaven to support it. The institution grew from a small beginning until five orphan-houses were filled with children. It grew without "drives" or appeals; as silently as the House Magnifical arose "without the sound of hammer or of ax." And for almost a century thousands of children have been dependent for their daily bread on the prayers of one man who had faith enough to undertake a great thing for God and to expect great things from him. Here is a miracle more inscrutable from the world's point of view than the feeding of a lone prophet by ravens in a cleft of the hills. A miracle? Certainly. Why not? Every answer to prayer is a miracle. God as the great wonder-worker is handing out miracles to expectant people every moment of every hour of the day.

But there is a *fourth* ground for our proposition, to wit, Experience. The way to discover whether the Lord is good or not is to "taste and see."

David had his ups and downs like everybody else; and he tells what happened to him once as he was going through the Vale of Baca: "This poor man cried, and the Lord heard and saved him out of all his trouble;" and in another place he explained by saying that his "expectation was from God."

Peter was a man of faith; but even his faith had its fainting spells. One morning he and other fishermen had come ashore after a night spent in taking nothing but water-hauls, when Jesus came by. "Launch out into the deep," he said, "and let down your nets for a draught." Peter answered, "Master, we have toiled all night and taken nothing; nevertheless at thy word I will let down the net." Then came the great draught of fishes. It always comes to those who take the Master at his word. His promises can be depended on. "Not one faileth!" The point of weakness is not in the unwillingness of the Lord to grant our petitions to the very uttermost, but in the fact that at our best we do not half believe in him.

Not that faith, of itself, has any value whatever; it has value only as it unites us with God. It is like the coupler that unites the locomotive with a train of cars; there is no power in the coupler, nevertheless the train would be at a standstill without it. God is omnipotent; and when faith brings us into vital contact with him the power of the great Dynamo works through us. It thus appears that Paul was not exaggerating but stating a simple and reasonable truth when he said,

•I can do all things through him that strengtheneth me!"

There are two immeasurable facts that overtop all others along the horizons of human life. One of them is the love of God, as manifest in Christ; of which Paul says in his Epistle to the Ephesians: "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, *may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.*"

The other of the immeasurable things is faith, which links up the finite with the infinite and fills a man potentially with "all the fulness of God."

"Open thy mouth wide," saith the Lord, "and I will fill it!" I wonder if the Psalmist, when he was writing that, had in mind the days when, as a shepherd boy, he had watched the fledglings in an eagle's nest opening their bills for what the mother-bird was bringing

them? Did that suggest to him the eager cry of those whose expectation is in God?

The widow of a minister, long, long ago, came to the prophet's house and wept out her sorrow, saying, "My creditors have come, and they require my two sons as a pledge, and these are all that are left to me." The prophet said, "What hast thou?"—"Nothing."—"nothing?"—"Only a pot of oil; nothing else is left."—"Go back to thy house and borrow vessels. Borrow of thy neighbors, and borrow not a few; then enter into a room with thy lads, and shut the door and pour out." She did so; the first vessel was filled and the supply was not gone. "Bring me another," said she to the lads; and they brought her another. It was filled and the oil was not stayed. Another and another, vessels not a few; all the vessels they had provided. "Bring me yet another." And the lads said, "There is not another here." Then the oil was stayed.

God's resources are infinite! The oil flows on forever; but the vessels give out. Let us pray for faith; for the faith that expects great things; for the faith that takes God at his word: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you!"—D. J. B.

The Best Institution



HAT is the best Institution in the world; that is, the one producing the best fruits?

Is it the *Home*? Here truly is the fountain of all social streams; but whether those streams be clear or turbid is another matter. Out of good homes go good men; while forth from the foul atmosphere of evil homes go evil men to breathe contagion among their fellow men.

Is it the *School*? That depends. No one calls in question the advantage of an education; but secular learning has no immediate effect on character. If you take a young pickpocket out of the streets and teach him the three R's with Science and Philosophy thrown in, you have not improved his morality but simply equipped him with power to become a clever thief. As a rule, our expert grafters and corrupt demagogues are educated men. The reason is clear; secular education is addressed to the intellect, while "out of the heart are the issues of life." As well try to cure heart disease with a headache powder as to build up character by illuminating the mind.

Is it the *secular Press*? The power of the Press is beyond dispute; but its avowed mission is rather to reflect than to create or mould public opinion: in consequence of which it is—to use Sir Walter's description of Rob Roy—"o'er good for banning and o'er bad for blessing."

Is it the *Drama*? Well, hardly. There is no question as to the upright character of many actors and actresses; but in view of recent developments, particularly in connection with the so-called silent drama, the less said about the moral influence of the Theatre the better.

Is the object of our quest to be found somewhere among the *Fraternal Orders*? Their name is legion and, so far as known, their plans and purposes are admirable as far as they go. But they do not go far enough to reach the supreme hopes and aspirations of the average man. For deep down in his soul—deeper than any longing for wealth or pleasure or fellowship or any earthly emolument—is the longing to know how to be saved from sin and get right with God.

Shall we say, then, that *Government* is the best of human Institutions? Not unless the State is a Theocracy; for otherwise the best Government exists simply for mutual protection and defense in the possession of earthly rights and privileges. It is a true proverb: "You cannot make men moral by law."

But suppose the government of the State is theocratic? Then we have the divine ideal of the Church: and thus, by a process of elimination, we reach *The Best Institution*.

Say what you will against the Church—and its imperfections are granted—it is the only organization in the world which proposes not only the salvation of sinners but the setting up of a kingdom of truth and righteousness here and now. It treats man as immortal by keeping heaven in his view, and as mortal by striving to make this world a better place for him to live in.

It stands accordingly in the forefront of every benevolent enterprise. If that be doubt-

ed, the documentary evidence is at hand. Here is a book entitled "The Charities Directory of New York." Its index informs us that there are some thousands of benevolent organizations in this city. And the noteworthy fact is that practically all of these organizations are supported by religion. The number sustained by atheists, infidels and other like-minded folk is insignificant. It is an easy matter to find fault with the Church—but let those who criticize ponder this fact: The Church is the one life-giving, light-giving, help-giving institution in the world today.

Is there a man anywhere who would consent to have the influence of the Church blotted out? Tear down its spires and what would you have? The Bolsheviks have done that—and you have Russia to show for it. All honor to the Church! There it stands confessedly imperfect yet singular in the glory of its benevolent power. "By its fruits ye shall know it."—D. J. B.

Modernism of Ancient Origin

N a former number of this magazine a reply was made to a correspondent who desired information on the question of the parallelisms between Modernism and ancient errors. Is Modernism something really new, or is it something old *redivivus*? On this subject we find some statements in an instructive article which recently appeared in *The Presbyterian*, written by Dr. W. S. Plumer Bryan. This is what he says:

"That Modernism is not really modern will appear upon examination of any of its tenets. These, indeed, have the semblance of novelty, in that they are couched in the terms of a naturalistic philosophy, which interprets, after its own fashion, both physical and Biblical science. This philosophy is applied vigorously to psychology, ethics, sociology and theology. When, however, we strip these terms away, naturalism stands exposed in its bare, gaunt form, and is easily recognized by students of Christian doctrine. Then ancient controversies, long settled in the Christian church, come again to mind. Historic party names find a present-day application. Old war cries are heard. Materialism, rationalism, deism, Arianism, Socinianism and Universalism appear once more, disguised indeed in modern phraseology, but showing plainly through the disguise.

"Any one skeptical on this issue may satisfy

himself quickly by referring to the literature of the day. Professor Adolph Harnack, of Germany, himself quite sympathetic with the liberal movement, has set forth in the several volumes of his 'History of Dogma' all the variations of beliefs that have ever been found among professing Christians.

"Dr. W. P. Paterson, professor of theology in the University of Edinburgh, has shown that all systems which 'have laid their spell on the modern mind were known in principle in the Graeco-Roman world, and that no such addition of thought or strength has been made as must terrorize the Christian mind into capitulation.' He reassures us modern Christians that there is no reason 'why we should be crushed by the intellectual incubus which was so easily thrown off by Clement of Alexandria, by John Chrysostom and by Augustine.'"

Our author also quotes from Rev. R. A. Knox, who has been doing excellent work at Oxford University in answering the questions of inquisitive minds. Of the questions put to him day after day, he says: "They are not modern questions; they might have been asked in the days of Augustine."

While none of these writers go into such detail as we might wish, yet they are scholars, and as the result of their investigations, they assure us that Modernism is not putting forward anything really new in the world of thought.

and conviction, but is simply casting old errors in new moulds. When they put an old thought in a new form, they mistake it for a new thought. Do they happen to coin a new phrase, they think that they have added a new thought to the world's intellectual assets.

Take, as an example, Dr. Fosdick's seemingly new idea that we may accept "repeatable experiences" given in the New Testament, but cannot accept the "old categories" in which they were framed. This new phrasing is in substance, however, very like the ancient Marcion way of rejecting the literal meaning of the gospels and selecting out of them the ideas that fitted into the mystical thinking of the gnostic. Marcion did not have the term 'Categories,' but he had the essence of the matter that is held by his present-day successors.

Even the word "category" has been much in use for many years. It was a favorite word with Immanuel Kant. In his "Critique of the Practical Reason," he frequently spoke of "Categories," while he has made the phrase,

"the categorical imperative," classical in the realm of ethics. He meant by it the commanding character of the "ought," the mandate of the moral law over the conscience.

Perhaps Dr. Fosdick will reply that he is not using the word "category" in the Kantian sense, but merely as a frame-work in which truths are expressed and held. In that case we are wondering what category he would substitute for Kant's "categorical imperative." Will he say that the "modern man" can no longer hold to the old way of obeying conscience and the moral law? No; we do not wish to accuse him of any desire to dethrone conscience. But our point is, if the old formula of the moral imperative still holds good today and should not be displaced, it proves that some things, and even their old-time categories and phrasings, still remain as true and uplifting as ever. For which reason we should not reject the Biblical categories merely because they have come down to us from ancient times.—L. S. K.

Recent Excavations at Bethshan

THIS is a day of explorations. There is much activity in the investigation of every field that is accessible to man. Especially in the realms of Physics, Geography, Geology and Archaeology men are pushing their inquiries with great energy, sparing no efforts or expense in their zeal to add to the sum of human knowledge.

We are not able to appraise the value of the results of all this activity; but generally speaking, the gains in the way of information concerning what was previously unknown are but meagre. With all the accumulated stores of knowledge, the results of many centuries of investigation in all departments of nature, the compass of what men really *know*, about themselves and about the vast universe of which they are a part, is pitifully small in comparison with the area of what is still unknown. Mr. Thomas A. Edison has recently said, "We do not know a millionth part of one percent about anything;" and while this is, of course, an exaggerated statement (and intentionally such), it at least admonishes us that the best informed men in the world (and Mr. Edison is surely one of them) have nothing to boast of, and are not very far removed from the most ignorant.

The writer of these lines has sought to keep

informed as to the discoveries made in various fields of investigation; and he has been struck by the fact that recent discoveries have been such as to bring the conclusions of "Science" more and more into agreement with the statement of Scripture, as regards both facts of nature and facts of history. We may have something more definite to say on this subject hereafter, if the Lord permit; but at present would only refer in passing to the significance of the fact that at the very time when "Modernists" are attacking the Bible on the pretence that the discoveries of modern science have made it impossible to accept its statements as the words of God, the spade of the archaeologist, the hammer of the geologist, and the retort of the chemist are bringing to light facts which completely overthrow those pretensions, and bear a clear witness to the accuracy of the Scriptures.

As a case in point we call attention to the explorations now in progress at Bethshan (or Bethshean) of the O. T., which was known as Scythopolis in the days of Christ, when it was chief of the "Ten Cities" (*Decapolis*) which lay just East of Nazareth (Mat. 4:25; Mark 5:20).

When the land of Canaan was divided among the twelve Tribes of Israel, the great fortified city of Bethshan, one of the strongest

in that part of the ancient world, fell to the lot of Manassah, but the children of Manassah could not drive them out (Josh. 17:11, 12); and it is specifically recorded that they had "chariots of iron" (v. 16).

It was upon the walls of Bethshan that the body of king Saul and the bodies of his sons who fell with him in battle, were exposed (1 Sam. 31:10).

In the days of Christ this city, then known as Scythopolis, far exceeded Jerusalem in population, wealth and magnificence; and it figured prominently in the affairs of the world until it fell into the hands of the Saracens in the seventh century A. D.

The explorations which have been going on for some years at Bethshan (now Beisen) are under the charge of an American Archaeologist, Dr. Clarence S. Fisher. About twenty feet of the hill or mound have been removed, and a test shaft has enabled them to ascertain the nature of what yet remains to be uncovered. The disclosures, which are of unusual interest, are described in the *Atlantic Monthly* for February, 1925. We shall refer, however, to but a few matters which bear directly upon statements of the Bible.

It is found that Bethshan was at one period under the domination of Egypt; and among the inscriptions of that period, recovered by Dr. Fisher, is one of which the writer of the article in question says: "Here, at last, is definite evidence of the Israelitic bondage. It is regarded by Egyptologists as the last evidence required to establish Ramses II as the Pharaoh of the Oppression, and consequently places his son, Mineptah, as the Pharaoh of the Exodus."

It is not so many years since enemies of the truth of God were proclaiming confidently, and upon the authority of modern science, that the whole story of the bondage of the Israelites in Egypt, and of their exodus from that land, was a myth. And this is but one of many instances wherein the spade of the archaeologist is not only adding scraps of information to our scanty knowledge of the past, but is digging the graves of theories that were once maintained in contradiction to the revealed facts of Scripture, and for the object of impugning its accuracy and destroying its accuracy.

Dr. Fisher remarks that "In the field of archaeology Palestine alone seems to have been neglected." One reason for this which he suggests is that the archaeologist has been regarded as too much of a modernist and

destructive critic for those who are interested in Biblical research to entrust to him large sums of money for explorations in Palestine. But this eminent archaeologist has no apprehensions that there will or can be any discoveries that will contravene the historical statements of the Bible. For, says he, "The excavation I know of in Palestine has thus far done anything but confirm in a remarkable manner the statements of Holy Writ, and I have no fear that any excavation ever will." —P. M.

* * *

The Power of a Living Bible

In his father's house a young lady resided who was a relative of the family. Her fretful temper made all around her uncomfortable. She was sent to a boarding-school, and was absent for some time. While there she became a true and earnest Christian. On her return she was so changed that all who knew her wondered and rejoiced. She was patient and cheerful, kind, unselfish and charitable. The lips that used to be always uttering cross and bitter words, now spoke nothing but sweet, gentle, loving words. Her infidel cousin George was greatly surprised at this. He watched her closely for some time, till he was thoroughly satisfied that it was a real change that had taken place in his cousin. Then he asked her what had caused this great change. She told him it was the grace of God which had made her a Christian and had changed her heart.

He said to himself, "I don't believe that God has anything to do with it, though she thinks he had. But it is a wonderful change that has taken place in her, and I should like to be as good as she is. I will be so." Then he formed a set of good resolutions. He tried to control his tongue and his temper, and kept a strict watch over himself. He was all the time doing and saying what he did not wish to do and say. And as he failed time after time, he would turn and study his good cousin's example. He would read this *living Bible*, and said to himself, "How does it happen that she, who has not as much knowledge or as much strength of character as I have, can do what I can't do? She must have some help that I don't know of. It must be as she says, the help of God. I will seek that help." He went into his chamber and prayed to that God whose very existence he had denied. He prayed earnestly. God heard him, and he became a Christian.—*Young Men's Christian Magazine*.

Notes and Comments

T is instructive to remember how our Lord conjoins Himself and His Word or words in the gospel according to St. John. In the fifteenth chapter He represents Himself as the vine and His disciples as the branches, and teaches the great lesson of the branches keeping their vital contact with the vine. Then He says (verse 3): "Now ye are clean through the word which I have spoken unto you." The American Revision puts it, "because of the word," etc. This means that the word of Christ, namely, His teaching, is necessary to establish a truly ethical relation to Jesus Christ. In verse seven Jesus says: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Thus we note that Christ was not disposed to set up an antithesis between Himself and His Word. They work together; they are correlated. His Word tells us about Christ and His grace; and then, when we come to the Christ whom it sets forth, we receive the promised grace, help, life and assurance. "What God hath joined together, let not man put asunder."

Let it be said again—and it cannot be repeated too often—that evangelical Christians do not boast of their knowledge, of their vast scholarship. They do not think it modest or gracious to indulge in such vaunting. Moreover, they believe that the truly educated person has come to know enough to know that no one knows much, and that there are vast spheres that are unknown to the most learned. These are facts that ought to keep every man humble. And, besides, evangelical Christians do not hold that their knowledge of the deep spiritual facts of life, experience and hope has come to them on account of any superior wisdom of their own. What they know of these things has been revealed to them in God's holy Word. They realize that they never would have been able, by their own intellect, to discover the great and vital doctrines of creation, providence, redemption and the future life. They remember, too, that the inspired Word declares that "the wisdom of man is foolishness with God," and that "he taketh the wise in their own craftiness." No; the evangelical Christian has many reasons for being modest and humble.

In connection with the articles in this number on Ernst Haeckel, the following paragraph from an exchange is pertinent:

The *Keplerbund* is an organization of German

scientists opposed to the atheistic materialism of the late Professor Haeckel and of Professor Ostwald, president of the *Monistenbund*. I noticed some time ago an account of the visit of a group of its members under the leadership of Dr. Arnold Brass to the provincial museum at Bonn. Here are deposited the few bones of the famous Neanderthal man, one of the series of alleged missing links between man and the anthropoid ape. Dr. Brass demonstrated from a collection of Schaffhausen skulls in the same museum that the Neanderthal skull was a typical human skull without any of the alleged pithecid features. As it happens, there is also in the Bonn museum a cast of Beethoven's skull, and the demonstrator pointed out upon it various structural indications of intellectual inferiority which, according to some anthropologists, characterize primitive remains. But if the ape man and Beethoven have the same undeveloped crania how are we to account for the Ninth Symphony?

We are glad to transfer the following news item from *The Sunday School Times* to our columns. It tells about an anti-Modernist uprising in Sweden:

The rationalism in the state church of Sweden which centers in Upsala and of which Archbishop Soederblom of Upsala is a prominent leader, has resulted in the formation (in the autumn of 1923) of the Church League for the Evangelical Faith. This League has not a single bishop to support it, but represents a laymen's revolt. It has established an organ, *Kyrka och Folk* (Church and People), which has already attained a subscription list of ten thousand. Professor Kalmodin calls for a revision of the training of pastors in an evangelical direction, even if it shall be necessary to establish schools for this purpose with private means, as in Norway.

A vital difference between Evangelicism and Modernism is this: The former holds that the Bible gives a direct revelation from God to man, or of God seeking man. On the other hand, Modernism "interprets" the Bible as a record of man's seeking God, and, after many errors, evolving to that stage where he has found Him. We leave the unprejudiced reader to decide for himself which party gives the real and common-sense meaning of Biblical teaching.

Referring back to a preceding paragraph, we are impelled to say that when Dr. E. J. Goodspeed, in his American translation of the New Testament, translates the word "justify" in Romans 5:1 and 9 by the phrase "made upright," he virtually excludes himself from the Protestant fold on this important doctrine and allies himself with Roman Catholicism. In the conflicts of the Reformation period the Catholics insisted that "justify" means to make righteous, while all the Reformers held that it means to pronounce righteous on ac-

count of the righteousness and merit of Jesus Christ accepted by faith. Let us weigh these facts judicially.

Indeed, it is true that "birds of a feather flock together." Dr. Augustus P. Reccord is the pastor of the First Unitarian Church of New York City. Some Sundays ago he reviewed Dr. Fosdick's book, "The Modern Use of the Bible," and gave it a hearty endorsement, with only a few minor criticisms. One fault was that Fosdick fails to draw the logical conclusion from his premises. If he would do that, he would go over entirely into the Unitarian camp. This is Dr. Reccord's verdict on the book: "By demonstrating that the Bible is a human document and not a divine institution, he has brought back the book to numerous people who were on the verge of losing it." What reasoning! The veriest infidel is perfectly willing to accept the Bible as a mere "human document." Dr. Reccord also declared that, if Dr. Fosdick's definition of the Trinity is correct, the Unitarians have no quarrel with it, and thus the controversy between Trinitarianism and Unitarianism would be at an end. But the sad fact is, Dr. Fosdick's doctrine of the Trinity is the old heresy of the "economic trinity," or the "trinity of manifestation," which was condemned by the Christian Church in the early centuries of her history. The true doctrine is that of the "immanent Trinity"—that is, a real Trinity of persons in the Godhead. It may be a mystery, but it is the doctrine of the Holy Scriptures and of the evangelical church.

The speculations of New Testament critics, some of them wanting to be regarded as quite evangelical, concerning the sources of the gospels do not seem to us to be convincing or well founded. For example, it is said that many things in Matthew's gospel are based on "tradition" and on the gospel according to Mark. Why did Matthew have to depend on tradition in reciting the events of Christ's life and reporting His teaching? Was not Matthew a direct disciple of our Lord? Was he not associated with Him intimately for three years? Did he not witness most of the deeds of Christ with his own eyes and hear his teaching with his own ears? Why do the critics treat Matthew as if he had no memory? What is wrong or "unscientific" about saying that Christ Himself was Matthew's chief source? Then, too, our Lord promised His apostles the guidance of the Holy Spirit, who would lead them into all truth and bring back to their remembrance His teaching. Ac-

cording to the New Testament itself, the Holy Spirit was another chief source of the gospels. It is more reasonable to accept the New Testament itself as a reliable witness than to depend on obscure hints here and there, and then formulate a nebulous theory.

In these critical days we seem to be witnessing the fulfillment of the apostle's striking prophecy (2 Pet. 3:3,4), wherein it is said that in the last days scoffers shall arise, saying, "Where is the promise of His coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation." This sounds very much like the *patois* of the naturalism of our day, whose apothegms are, "the uniformity of law" and "the reign of law," and which resents even a divine intervention in the natural course of events as an intrusion.

If you want to know whether infidels ever persecute Christians or not, read Dr. G. W. McPherson's thrilling book, "A Parson's Adventures," elsewhere reviewed in this issue, and see for yourself. Simply because he was a Christian, and would persist in reading the Bible, and would not drink and gamble with the scoffers and infidels of the western mining camps, he was subject to many kinds of abuse, even to the threatening of his life. And when he undertook to hold a religious service and preach the gospel to the people of the camps, they almost raised bedlam. One big infidel ruffian, known to be a powerful pugilist, actually attacked young Mr. McPherson in his own shanty, compelling the young preacher to defend himself, and give his enemy a good trouncing, even though he told him afterward that he loved him and hoped he would be converted and saved. Yes, here we have examples of what infidels would do to Christians if once they got the upper hand.

The other day we read that several millions of Christians perished in heathen persecutions during the first three centuries of the Christian era. And often they were treated in the most cruel way, subjected to many kinds of torture and insult. Even tender women were thrown to the wild beasts of the arena to be torn to pieces for the entertainment of the clamorous mobs. Why is it that infidels and scoffing scientists never refer to these persecutions of Christians by unbelievers, but always harp on the abuses of Christianity by church people during the Dark Ages when the Bible was almost an unknown book and

"Christianity was having her terrific struggle with heathenism?"

Is it not a case of superficial and errant thinking for Dr. Fosdick to say that "Christianity must be conformed"? What is Christianity? It is that perfect system of redemption which God has devised for human weal and which has been revealed in His holy Word? How then can it be reformed? It surely would be more accurate to say that the people of the world should be reformed by Christianity, which is the power of God unto salvation to every one that believeth. Dr. Fosdick should use terms precisely or stop boasting about "modern scholarship" and the marvelous achievements of the "modern mind." It is Christendom, not Christianity, which needs to be reformed, and especially that part of Christendom which has so sadly apostatized from the evangelical faith.

What sad departures there are today from plenary Christianity on the part of men of high standing in the church! We are thinking of Dr. W. B. Selbie, Principal of Mansfield College, Oxford, a well-known writer and Doctor of Divinity. What are some of the views set forth in his recent book, "The Psychology of Religion"? He rejects the concept of the miraculous and supernatural by making God immanent in natural law (p. 196). He avers that "Paul's ideas of predestination and election are now repudiated by the general moral sense of mankind" (p. 240). He declares that "the phenomena of Pentecost" are only one among many examples of "spiritual excitation," which has "many parallels in the religious and initiation practices of primitive and savage peoples" (p. 204). Think of the last citation for a moment—putting the divine event of Pentecost, the time of the outpouring of the Holy Spirit, into the same class as the superstitious rites of primitive people still in the savage state. Truly this Modernistic spirit is losing all reverence for divine things.

Another state university professor proves himself ill qualified to teach in a school largely supported by the taxes of Christian people. We refer to Professor A. B. Wolfe, of the department of economics in the Ohio State University, who has recently issued a book on "Conservatism, Radicalism and Scientific Method." He is a thorough-going determinist in psychology and ethics. Here are some direct quotations: "Science, in other words, is deterministic—must be so. No one who does not become a thorough-going determinist can

ever completely acquire the scientific attitude. One who is able to take a scientific point of view sees the universe as a mechanism." He pointedly rejects "the time-honored idea of the freedom of the will." Is this wholesome teaching for the young people of our state universities and other schools? What kind of civilization will it breed in the next generation and the next? Professor Wolfe even goes so far as to eliminate the whole idea of personal responsibility. Then any criminal can say, after committing the most revolting crime, "I am not responsible; I am in the grip of determinism." Ought not the people who support our public schools to be protected against such teaching?

And then, in order to camouflage his doctrine and fool the Christian people, Professor Wolfe says that his ethical and social ideas are in harmony with those of Jesus. Did Jesus ever teach that people were irresponsible? Did he excuse the Scribes and Pharisees for their wicked practices? He said to them, "Ye will not come unto me that ye might have life." He wept over Jerusalem because of her apostacy. He pronounced a sad doom upon all unbelievers. There is about as much similarity between this professor's teaching and that of Christ as there is between a telegraph pole and the Ten Commandments! When men commit such logical and ethical hiatuses, one can scarcely help wondering whether they have the requisite intellectual and academic equipment for teaching in a great university, to say nothing of their unfitness in other respects. The time is come when judgment must begin at some of our universities.

What is to be thought of "scholarship" in the following case? In his recent book, "An Introduction to the Study of the Bible," Dr. John R. Van Pelt, Professor in Gammon Theological Seminary, New York, has this to say: "In the pre-Mosaic period there were no writings" (p. 106). Well, well, where has this theological professor been living for the last couple of decades? Has he never read of the Code of Hammurabi, who lived and wrote a thousand years before Moses, even in the time of Abraham? In all his reading has he never known anything about the Tel El Amarna Tablets, which show that the time of Moses and the Exodus was a highly literary age? Many of the undergraduates in our Christian colleges are posted regarding these archeological discoveries which so clearly confirm the historicity of the Old Testament.

We fail to understand how a theological professor anywhere could fail to know that writing was in vogue even long before Abraham's day.

The consistent evolutionist, says an acute writer, cannot accept Christ as Lord and Saviour. The following is his method of reasoning: "The life principle of evolution is the uninterrupted operation of natural law. The moment there is an intrusion upon this principle from any quarter, the whole theory explodes. One miracle breaks the charm. But Christ Himself is the miracle of all miracles; His ministry was a bundle of miracles, and His pathway through the centuries is lined with them. A consistent evolutionist must therefore reject Christ altogether, or else reduce Him to the dimensions of a common man, a product of the chemical reactions which have been going on since the remote period of the primordial germ."

A salient editorial appears in a recent number of *The Lutheran*, the official organ of the United Lutheran Church in America. The writer says: "Naturally Christians who hold to the Bible as to a safe and sure anchorage, will resent any effort to undermine the people's faith in it as the full and final authority to decide what is to be believed. If some have misrepresented the liberalist's position, it can be said with equal truth that the latter has paid him back in his own coin with compound interest. If the latter has made the former's position look dangerous, the former has made the latter's position look ridiculous. Thus the liberalist who longs for Christian unity and has a contempt for denominationalism, has started a controversy that makes unity impossible and denominationalism respectable and honorable. On a creed such as he has to offer, there will be no Christian unity on this narrow isthmus of time that lies between two eternities." This is well said. We desire simply to add that the rent that the purveyors of Modernism have made in the church is a thousand times more serious and harmful than the division of the church of Christ into evangelical branches, which have been and are today working together in comparative unity.

We have received a copy of the minutes of the convention of Conservative Protestant Colleges, which was held at the Moody Bible Institute, Chicago, Nov. 11-13, 1924. We are indeed much pleased with the account of the transactions. The meeting stood for the evan-

gelical faith with true stalwartness and at the same time insisted on a high scholastic standard for the colleges belonging to the association. They rightly protested against the disposition among colleges to make a certain amount of endowment the standard of recognition instead of real scholarship. They held that this was putting a premium on money instead of on intellectual ability and achievement. They also maintained that such discrimination was unjust to the smaller colleges, which, while they have not so much wealth, may yet keep their standard of scholarship high, perhaps higher in some respects than the largely attended institutions, where individual attention to the student is impossible. It is a wrong claim that a man's scholastic standing depends on the fact that he has attended a large college or university. We personally know young men from big universities who have fallen far below students of smaller institutions in scholarly attainment. The time is past when a student can depend on the reputation of his *alma mater*, instead of on his own grit, gumption and knowledge, to help him through life.

The convention above alluded to made an excellent statement of their orthodoxy. Every word rings true. Those men knew what they believed, and they knew how to state their convictions in simple, lucid words. Here is a paragraph which indicated the high ethical standards which they held and propagated: "We believe that each individual should live out his highest conviction of truth; and when his faith, or lack of it, is not in conformity with the organization or institution of which he is a part, instead of insidiously undermining the foundation of the group, he should openly state his position, and sever his relation with the organization or institution for whose interests he is professedly laboring." That is right. That is ethical.

We quote from a recent book, Dr. Thomas C. Johnson's "God's Answer to Evolution": "These Yale, Harvard and Princeton professors affirm that no organic evolution for the better has taken place in man's history since the days of the Cro-Magnon Man—a sad confession for the evolutionists, who claim that men of this type lived as far back as 20,000 or 30,000 years ago! If through this long period the chemico-physical forces have given to man no development of power, did they do it through the preceding millenniums? There is no proof."

THE ARENA

“They Have Taken Away My Lord”

Abstract of address delivered by William Jennings Bryan at Bethany Presbyterian Church, Philadelphia, March 17, 1925

TIt may seem like “carrying coals to Newcastle” to come to Philadelphia to defend orthodox Christianity. The spirit of that great Christian, Hon. John Wanamaker, still broods over Bethany, and your pastor, Dr. MacLennan, is one of the most able and courageous of the champions of “the faith once for all delivered unto the saints.”

This is also the home of Dr. Clarence Edward MacCartney, our revered Moderator, who was the first head of our church in a generation to be elected on a distinct issue as the representative of conservative Presbyterianism.

But communion together is the more enjoyable because we are in agreement on the fundamentals and I can be happy with you even if you do not need to have your faith strengthened:

I am grateful to the Presbyterian ministers who joined in the invitation that brings me here and to the Moderator of the Philadelphia Presbytery who has introduced me with such gracious words.

If it were proper for a layman to take a text, I would choose John 20:13; I will build my address upon it.

Mary Magdalene, going to the tomb early on the first day of the week, found it empty. She notified the disciples, two of whom hastened to the tomb on hearing her startling story of the resurrection. After they had gone away to their own homes, Mary remained, weeping. When the two angels speaking from the tomb, inquired the cause of her grief, she answered, “They have taken away my Lord and I know not where they have laid Him.”

That is the indictment that we bring today against the modernists—“They have taken away my Lord,” and we are as disconsolate as Mary was, and no such glad surprise awaits us as awaited her. She found to her joy that her Lord had risen; He reappeared, glorified and triumphant over the grave, and honored her affection and loyalty by speaking to her

his first recorded words after He had broken the bonds of the tomb.

The Jesus who rose from the dead was infinitely greater than the Master whom Mary had worshipped before His crucifixion, for she had comprehended, as little as the disciples had, His divinity and the magnitude of His message.

If the modernists could show us a Jesus, superior to the Bible Christ, we too would rejoice as Mary did. But they do not do this; on the contrary, it is a diminutive Christ whom they offer us—a Christ stripped of His supernatural character. Reversing the words of Paul, they have clothed the incorruptible with corruptibility and the immortal with mortality.

Mary’s Christ made of death a narrow-star-lit strip between the companionship of yesterday and the reunion of tomorrow; the modernists have striken out the stars and deepened the gloom that enshrouds the grave. They have robbed our Saviour of the glory of a virgin birth, of the majesty of His deity, and of the triumph of His resurrection.

We charge that they have taken away the supernatural Christ—the *only* Christ of whom the Bible tells—and are attempting to put in His place a spurious personage, unknown to the Scriptures, and as impotent to satisfy the affections of Christians as a painted doll would be to assuage the sorrow of a mother mourning for her firstborn.

I pause for a moment to say that I use the word “modernist” in the only sense in which it can properly be used, namely, as describing those who, having denied that the Bible is the Word of God, so divinely inspired as to be free from error and an infallible authority as to what God said and did, consider their own judgment as more reliable than the writers of the Bible in determining the truth or falsity of every fact set forth in the Book of Books.

We cannot single out any one modernist or group of modernists as representatives of all because modernists differ widely, each one being a law unto himself. Measured by their

belief and their unbelief, they are scattered along the entire path that leads from so-called liberal conservatism to avowed atheism as represented by Nietzsche.

Whether moving slowly or rapidly, they are all headed in the same direction, with no logical stopping place between the "hallowed faith" which Romanes held in youth and "the lonely mystery of existence" as he found it when he wrote his book "practically negativating the existence of God."

Let us now consider the Christ whom the modernists have taken away.

First, He is (for He has not changed) the only begotten Son of God. "In the beginning was the Word, and the Word was with God, and the Word was God." The Heavenly Father so loved the world that He sent His Son to the earth, God-incarnate, that He might suffer in man's stead and by His blood redeem man from sin. It is not strange that such a one should be conceived of the Holy Ghost and born of a virgin. If God can create life and bring man into the world daily, as He does, could He not bring Jesus into the world by a different, but not more mysterious, method?

The modernists reject the virgin birth because they reject the supernatural Christ. They do not argue that Christ was just a man because they believe Him to have been the son of a human father; they insist that He must have been the son of a human father because they believe him to have been merely a man. If they will take Christ out of the man class and put Him in the God class, they will have no difficulty in believing all that the Bible says of Him.

The distance between the Bible Christ and the fictitious personage manufactured by the modernists is as great as the difference between God and man. If the Bible Christ is not satisfactory to the modernists, how can they expect their artificial Christ to be satisfactory to orthodox Christians?

Modernists contend that it is immaterial whether Jesus was the son of God or the son of Joseph; their attitude is quite natural because, discarding belief in the supernatural as superstition, they have no conception of such a being as the Bible describes Christ as being.

The Christians who accept Christ as the Bible describes Him have a right to complain of the degradation of their Saviour by the modernists who not only reject Him but belittle Him and do not even comprehend the enormity of the sin which they commit by their blasphemy.

Second: The Modernists reject the theory of the Atonement—some of them denounce it as a "bloody gospel," while others simply say as one of the leading modernists did, "The blood upon the cross is too old to be of any aid to me." Here too, their attitude is logical. They deny the fall of man—"How then," they ask, "can man need a saviour to restore him?"

All the modernists are evolutionists and their hypothesis of creation gives man a brute ancestry and makes him the apex of a gradual development extending over millions of years. This hypothesis contains no place for, and no need of, a plan of salvation. It is only a step from this philosophy to the philosophy of the atheist who considers man "a bundle of tendencies inherited from the lower animals," and regards sin as nothing more serious than a disease that should be treated rather than punished.

One of the gravest objections to the doctrine of the modernists is that it ignores sin in the sense in which the Bible describes sin. Modernists ignore the *cause* of sin, the *effects* of sin, and the *remedy* for sin. They worship the intellect and overlook the heart, "out of which are the issues of life."

Mary Magdalene loved her Lord and Master because He drove seven devils out of her. She had a consciousness of sins forgiven and her gratitude knew no bounds.

How can these self-righteous modernists appreciate the Saviour when, instead of coming to Him with an humble and a contrite heart, they feel that they are conferring an honor upon an unlettered peasant when they condescend to adopt His name?

One of these modernists, speaking recently in a Presbyterian Church, said that *science had discovered incentives to righteousness that Jesus never knew*. What egotism! The Christ of the modernist has no mission and no message; why should such a gospel be carried to the heathen? Why should it be regarded as vital even at home?

Bishop Brown, recently deposed for heresy in the Episcopal Church, declared that Christ never made any important contributions to mankind; he even expressed a doubt as to whether such a person ever lived. He disposed of all the important passages of the Bible by saying that they were either poetical, allegorical, or symbolical — three "weasel words" that can suck the meaning out of every fundamental Bible truth.

Third: The modernists' Christ worked no miracles. He was without power to raise the

dead, give sight to the blind, or heal the sick. He was as impotent as the people whom He came to save. This repudiation of Christ's signs and wonders and mighty works is not because of lack of proof but because the modernists have accepted as true an unsupported hypothesis which excludes the supernatural and the miraculous as impossible.

The miracle raises three questions only: *Can* God perform a miracle? *Would* God perform a miracle? and *Did* God perform a miracle?

If either the first or second question is answered in the negative, an answer to the third becomes unnecessary. As the first question cannot be answered in the negative without denying that there is a God, the issue turns on the second question; "*Would* God perform a miracle?" The modernists are presumptuous enough to think that they know God's plans well enough to affirm, without possibility of mistake, that God *would* not perform a miracle and therefore never *did* perform a miracle. I have answered this presumptuousness with an illustration:

I was eating a piece of watermelon some years ago and was struck with its beauty. I took some of the seeds and dried them and weighed them; I found that it would require some five thousand seeds to weigh a pound; and then I applied mathematics to that forty-pound melon. One of these seeds, put into the ground, when warmed by the sun and moistened by the rain, takes off its coat and goes to work; it gathers from somewhere two hundred thousand times its own weight, and, forcing this raw material through a tiny stem, constructs a watermelon. It ornaments the outside with a covering of green; inside the green it puts a layer of white, and within the white a core of red, and all through the red it scatters seeds, each one capable of continuing the work of reproduction. What architect drew the plan? Where does that little seed get its tremendous strength? Where does it find its coloring matter? How does it collect its flavoring extract? How does it build a watermelon?

Until you can explain a watermelon, do not be too sure that you can limit the ability of the Almighty or say just what He would do or how He could do it. Everything that lives, in like manner, mocks by its mystery, beauty and power the proud intellect of presumptuous man.

The evolutionists regard the miracle as inconsistent with the laws of nature, ignoring the fact that a God wise enough to formulate

the laws of nature might have reasons for temporarily suspending a law or for overcoming a law that man's finite mind might not suspect or even understand if they were plainly stated. We overcome one of the most universal of laws, the law of gravitation, whenever we take a step or lift a weight. If we can do this, why set bounds to God's power or question His purpose?

These modernists, who bow so reverently before the laws of nature, are immodest enough to question the justice of decrees of the Almighty as recorded in the Old Testament, although they never complain of nature's cruelty as manifested in the flood, the whirlwind, the conflagration, the earthquake, "the pestilence that walketh in darkness," and in "the destruction that wasteth at noonday."

Tolstoy finds the basis of religion in "man's consciousness of his finiteness amid an infinite universe, and of his sinfulness—a consciousness which man can never outgrow." While Bible Christians find religion increasingly necessary to direct man's growing mental strength, the modernists are eagerly enquiring, (This question was submitted to me by a professor of one of the most prominent girls' schools in New England) "Is religion an obsolescent function which should be allowed to atrophy quietly without arousing the passionate prejudice of outworn superstition?"

Evolution is the basis of modernism. Carried to its logical conclusion, it annihilates revealed religion. It made an avowed agnostic of Darwin (See in his "Life and Letters" a letter written on this subject just before his death); it has made agnostics of millions and atheists of hundreds of thousands, yet Christian taxpayers, not awake to its benumbing influence, allow Darwinism to be injected into the minds of immature students, many of whom return from college with their spiritual enthusiasm chilled if not destroyed.

A professor in a leading college of this country told students, in my presence, that he was a church member in his youth but that (at the time he was speaking) he did not believe in revealed religion and did not himself pray.

Professor Leuba, of Bryn Mawr College, Pennsylvania, in a book entitled "Belief in God and Immortality" declares that belief in God and immortality is dying out among the educated class in this country. In support of this statement, he asserts that more than half of the prominent scientists of this country have told him (confidentially in answer to

inquiries) that they do not believe in a personal God or a personal immortality.

Poisoned by the teaching of modernist professors, students reject the Bible as unbelievable, but they have such confidence in the intelligence of their professors that they accept the most absurd speculations put forth in the name of science. They endow inanimate nature with a power which they withhold from the Creator; they cannot believe, even upon the authority of the Bible, that the Creator made man by separate act in his own image, but they can believe without proof that man has developed by the operation of "resident forces" through all the lower forms of life from an invisible germ up to his present perfection.

They cannot believe that God created man as he is, but they can believe that light waves beating on the skin of an eyeless animal brought forth an eye, and that an accidental wart on the belly of a legless animal was developed by use into a leg.

They think it monstrous that the sins of the parent should be visited on the children but they do not complain when a Pennsylvania professor tells his audience that the people of this generation dream of falling because their ancestors fell out of trees fifty thousand years ago!

More precious time has been squandered by the modernists in idle speculation, suggested by the evolutionary hypothesis, than any other people have ever squandered in any other way.

While some of these modernists busy themselves trying to clothe the bodies of our remote ancestors with hair, others (see a recent prediction of a Harvard professor) are telling us that seventy-five thousand years from now man will be baldheaded and without teeth—and they recommend no hair tonic or tooth powder that will save posterity from the threatened calamity! O, Science, what foolishness is uttered in thy name!

When we protest against the teaching of this tommyrot by instructors paid by taxation, they accuse us of stifling conscience and interfering with free speech. Not at all; let the atheist think what he pleases and say what he thinks to those who are willing to listen to him, but he cannot rightly demand pay from the taxpayers for teaching their children what they do not want taught. The hand that writes the pay check rules the school.

As long as Christians must build Christian colleges in which to teach Christianity, atheists should be required to build their own colleges if they desire to teach atheism.

One of the tests of sanity is to put the patient in a tank into which a stream of water is running; he is then instructed to dip all the water out. If he does not have sense enough to shut off the inflow he is adjudged insane. What shall we say of Christians who complain of the ravages of atheism and agnosticism among adults and yet continue to allow our colleges, and even our high schools, to be made nurseries of agnosticism and atheism by modernist teachers who, by endorsing unproven guesses, undermine confidence in the Bible as a divine authority?

With from one to three millions of distinct species in the animal and vegetable world, not a single species has been traced to another. Until species in the animal and vegetable world can be linked together, why should we assume without proof that man is a blood relative of any lower form of life? Those who become obsessed with the idea that they have brute blood in their veins devote their time to searching for missing links in the hope of connecting man with life below him; why do they prefer a jungle ancestry to creation by the Almighty for a purpose and according to a divine plan? Why will they travel around the world to find a part of a skull or remnants of a skeleton when they will not cross the street to save a soul?

Fourth: The modernists' Christ is still in the grave. Modernists deny the bodily resurrection of the Saviour. They cannot contend that there is lack of confirmation of the account of the resurrection. In denying the virgin birth, they are always careful to refer to the fact that it is only mentioned by Matthew and Luke, as if they would believe it had Mark and John confirmed it.

This is mere subterfuge; they reject the account of the resurrection also although it is recited with details in all four of the gospels and is referred to in nearly every book in the New Testament. This rejection, like the rejection of the virgin birth, the atoning blood, the deity of Christ, and the miracles performed by Him, is based upon evolution which they have accepted without proof. It is inconsistent with the so-called development theory and cannot, therefore, in their judgment, be true.

It is unfortunate that people who make such a boast of open mindedness, as the modernists do, should be so intolerant of substantiated facts, for nothing is more conclusively proven than Christ's resurrection. The writers of the gospels frankly tell us that, in spite of the Master's earnest and repeated

efforts to prepare His disciples for His reappearing, they were as much surprised as the Romans or the Jewish rulers. Poor Mary Magdalene's wail of distress is convincing proof that even the empty tomb did not suggest to her the fulfillment of the Saviour's prophecy concerning Himself, as it did not to Peter and John. Would the writers of the gospels record this surprise if it were not true?

Nothing but the resurrection can account for the transformation that took place in the early Christians. From a timid band, fearful of persecution, they were changed into courageous crusaders. The church which they founded was built upon the Bible Christ—the supernatural Christ; because of this, and only because of this, it has grown until thousands of millions have joyfully taken His name upon them, while many millions have been willing to die rather than surrender the faith that Christ has instilled into their hearts.

Jesus has become the "pivot upon which history turns." His appearance upon earth was the dividing point between the old era and the new—we date time "Before Christ" and "After Christ." He is the hope of the individual and the hope of the world.

But nineteen centuries of continuous growth and the homage of the world mean nothing to modernists who impudently and insolently attempt to push back the flood tide of divine power with their puny protests. They hurl their ridicule at the Bible Christ and try to belittle Him; they would drag Him down to man's level and then drag man down to the level of a brute origin; but their efforts are as impotent as they are impious.

And, be it remembered, it is the modernists who have disturbed, and are now disturbing, the harmony of the Christian Church. While the great majority of the members of all the evangelical churches are loyal to the old faith, worshipping the "Ancient of Days;" trusting the unchangeable Bible and relying for salvation upon a Saviour who is "the same yesterday, today, and forever," the modernists are vociferously reiterating the two words that make up their religious vocabulary, viz., "new" and "modern."

In the farewell sermon of Dr. Fosdick, we find the following passage:

"And this other thing we have stood for: the right of people to think the abiding verities of Christianity through in modern terms. We have looked with sympathy and solicitude upon this younger generation. They are going out into a new day with new ways of thinking. There is no use in trying to turn back the clock. Ideas like scientific law and evolution are here to stay. Dis-

ciplines of modern study, like archaeology, history, comparative religion, literary criticism, are here to stay."

The passage quoted contains eighty-three words. In this brief statement of his position—and if he is not a leader of modernism, who is?—Dr. Fosdick used the word "new" twice, and the word "modern" twice, besides endorsing "criticism" of the Bible. He compares the changes in religious thought to the constant forward movement of the clock and represents the "younger" generation as requiring constrood them all—"the hammers are shattered cessions. To please these young people with new thoughts, he would substitute "scientific law" for "thus saith the Lord."

But while he prates about the "new" and the "modern," he nowhere mentions the doctrines, the holding of which compelled his resignation. Why not? Why does he not describe the modernists' Christ so that the public can measure the extent of his blasphemy? No evangelical Church has ever endorsed a single doctrine of the modernists.

Here is the issue forced upon the Christian church by the modernists. They have a right to think what they like and to teach what they please, but they should be candid enough to admit that, by demanding innovations and "modern" doctrines, they are the ones who are disturbing the harmony of the church. Instead of accepting responsibility for the discord which they are creating, they are trying to silence all defense of the Bible while they continue their attacks upon it. They ask that discussion of controverted points be banned so that they can, unmolested, continue sapping and undermining the foundations of the Christian church.

And this brings us to the last clause of Mary's twice uttered plaint; "I know not where they have laid Him." If Christ was no greater than the modernists think Him, it would matter little where they laid Him, for no one but His family and near friends would be interested in marking His burial place. If Jesus could be reduced to the stature of a man, as modernists demand, His ashes would not make any spot sacred. A visit to any old cemetery will convince one that the dead are soon forgotten.

If Christ had been merely a man, as modernists think He was, His name would not have survived His generation. As it is, His name is "above every name." He has given to mankind two days observed throughout the world, Christmas and Easter; one commemorates the day of His birth and the other

His triumph over the grave. How long would these holidays attract attention if the modernists could convince the Christians that the object of their worship was either a conscious fraud, the victim of a delusion, or an ordinary man, crowned with a halo by tradition or by designing men?

How can intelligent men and women so underestimate the Christ? He is no longer a wandering Jew with a few followers; He is the great fact of history and the growing figure of all time—there is no other growing figure in all the world today. Men—the greatest of them—rise and reign and pass away; *only Christ* reigns and remains.

They shall not take away our Lord. The Christian Church will not permit the degradation of its founder; it will defend at all times, everywhere and in every way, the historical Christ. It believes that "There is none other name under heaven given among men, whereby we must be saved." No diminutive Messiah can meet the religious need of the world today and throughout the centuries. Christ for all and forever, is the slogan of the church.

There has been apostasy in every age; attacks upon Christianity have been disguised under cloaks of many kinds but it has withstood them all—"the hammers are shattered but the anvil remains."

The church will not yield now; it will continue its defense of the Bible, the Bible's God and the Bible's Christ until "every knee shall bow and every tongue confess."

While it resists the attacks upon the integrity of God's Word and the divinity of the Saviour, it will pray that those who are now making the attack may come under the influence of, and yield their hearts to, Him whose call is to all, whose hand is all power and who promises to be with His people "always, even unto the end of the world."

The Apostles' Creed which has expressed the faith of the Christian Church for so many centuries shall not be emasculated by modernism.

"Faith of our fathers! living still
In spite of dungeon, fire and sword;
O how our hearts beat high with joy
Whene'er we hear that glorious word—
Faith of our fathers! holy faith!
We will be true to thee till death!"

Evolution as Taught in Schools is Unscientific

By W. B. Riley, Minneapolis, Minnesota

Dr. Riley challenged the nine presidents of California Universities who made a report favoring the teaching of evolution in the schools of that state to meet him in a debate upon that subject. They failed to do so. But one, Prof. Linsley, ten years a teacher in Mills College, also in charge of Cabot Observatory for the public schools of Oakland, a graduate of Colgate and having done post-graduate work in Yale, and also in Germany, a member of a number of Science societies, accepted my challenge. The debate was to take place February 23, 1925, and all preliminaries were arranged. But twenty-four hours before it was to occur Prof. Linsley backed out. However, Dr. Riley delivered the address he prepared for the opening speech for the debate, and we are glad to print it.—Editor.



E are here to-night to consider the most burning question of the present day; a subject, which in its natural ramifications involves every form and interest of life on this globe, namely the hypothesis of evolution. If I were within a thousand miles of home it would not be necessary for me to declare my loyalty to all true sciences or my love of higher education. My part in this debate was to have been to prove to you that the hypothesis of evolution is unscientific, unscriptural and Anti-Christian, and to deduce from that demonstrated fact the conclusion that its teaching in tax-supported schools should be no longer tolerated, and its defense and propagation in denominational schools is at once the

defense and propagation of a falsehood that can have but one fruit—namely, the undoing and practical destruction of such institutions; while its final and more far reaching effect will be the overthrow of the so-called Christian state, or our highest and best form of civilization. As suggested, I affirm first of all that

Evolution is Unscientific

It is a speculation and not a science. Darwin called it "a hypothesis." Huxley named it after the same manner. That term also was employed by Spencer. Haeckel was practically the only one of the old leaders who ever called it a science. It is the present day Professor who talks of the "Science of Evo-

lution," and is only able so to do by forgetting the Standard Dictionary's exact definition of the term. "Science is knowledge gained and verified by observation and correct thinking." This hypothesis is, up to date, without "verification."

I make an assertion here and now, which I am ready to defend if it be denied. According to the scientist consulted, there are somewhere between 600,000 and 2,500,000 forms of life known to times past and present. Not a single one of them has ever illustrated the evolutionary hypothesis; namely, that one species develops into another; but each and every one of them confirms the Genesis declaration, "To each seed it is given to bring forth after its kind."

To employ the language of the late Prof. Agassiz, perhaps the greatest Paleontologist America has yet known, "There is not a fact known to science tending to show that any being in the natural process of reproduction and multiplication has ever diverged from the course natural to its kind, or that a single kind has ever been transmuted into any other."

I do not care to discuss now the confessed fact that this hypothesis holds no explanation of the origin of all things. Its leaders vary all the way from star dust to the Christian's God; but the theory itself refuses to fit with either as an origin, for it fails to account for the existence of star dust and it repudiates the supernaturalism of the Christian faith, and so stands silent and dumb as to how the universe came into existence.

Against Nature's Laws

Its explanation of the origin of species is antagonistic to nature's own laws.

With the hundreds and thousands of forms living now and reproducing "each after its own kind," it is a travesty of terms for a professor to say, "We do not know that the law now reigning obtained in remote times in all cases?" and then make that lack of knowledge a basis upon which to build a so-called "science." Such a procedure makes ignorance the foundation of knowledge, and wild speculations and demonstrations of science to be synonymous terms. This is a reversal of reason itself.

Well known in California is Luther Burbank, an ardent devotee of the evolutionary hypothesis; the man whose wizard-like success in improving vegetable species and producing fruit hybrids, has given him an international name. And yet Prof. George W. Hunter, in

his civic biology, has to make an admission that is a death blow to Burbank's own theories, for in writing on "Heredity and Variation," page 255, Hunter in his text book, now employed by universities in this state, says, "None of Burbank's products grow from seed. They are all produced asexually from hybrids, by such processes as 'budding' and 'grafting.'"

Mr. Darwin contends that while we now have no hybrids reproducing their kind, they may have done so in times remote in history: a fair "supposition" on which to base a science, but Darwin was a specialist in "Suppositions!" In two of his chief works he introduces his arguments over eight hundred times by the phrase, "We may well suppose." Since when did "supposition" and "science" become synonymous terms?

Evolution's explanation of man's origin is false to every known fact. The greatest single hoax of the twentieth century, is Henry Fairfield Osborn's so-called "Hall of Man." There is not one specimen to be found in it save the chimpanzee and "Homo Sapiens," or the complete monkey and the complete man, that can be historically defended. I will prove that when it is denied.

In the language of the late Prof. Virchow of Berlin, one of the greatest scientists known to any century, "An attempt to find the transition from animal to man is a total failure. The middle link has not been found and never will be." When one remembers the disputed materials out of which the missing link in the "Hall of Man" have been builded, he is disposed to agree with St. George Mivart, the Kensington University Biologist, "The whole hypothesis is puerile," or with Dr. Traas, the old world's great Paleontologist, who, after having accepted and defended evolution for years, studied it further, and confessed his mistake saying, "The idea that mankind has descended from any simian species whatever is certainly the most foolish ever put forth by man. It should be handed down to posterity as a new edition of the 'Memorial on Human Follies.'" Jordan and Kellogg in 1907 edition of Animal Life, page 462, make this damaging admission—"Fossil remains (of men) are confined almost wholly to bones buried in quicksand or in the drippings of caves."

"Man Not from Monkey"

Its theory of human history is as grossly untrue as is its explanation of the human kind.

Since man did not come up from a monkey, all the multiplied references to "the hairy

tree man" and the early "bestial cave man" are gratuitous assumptions, lacking a scintilla of scientific evidence. Boys sometimes climb trees now, build shacks on their limbs; and men sometimes dwell in caves now, being too indolent to construct for themselves better coverings; but that the race ever did either, with uniformity, is utterly foreign to all known facts and is of a piece with the same evolutionary hypothesis to the effect that "primeval man began with worshipping the sun and fearing thunder and finished with the triune God!"—the exact opposite is the truth of history. Man was not only made in the image of God, but by fellowship with his Creator commenced his existence on earth in the highest state of civilization, and has descended to every single degradation that has characterized and cursed the race.

No less an authority than Sir William Ramsay admits that we can not trace human history beyond about 7,000 years, and even the devotees of the Darwinian hypothesis seldom talk of civilization as covering more than a 10,000 year period, although maintaining that man has been on the earth for hundreds of thousands of years.

Prof. Conklin of Princeton, a famous American evolutionist, in his volume entitled "The Direction of Human Evolution" admits that man reached his highest state of mental development 3,000 years ago in Greece, while one of the text books employed in this state thinks that the climax of physical and mental perfection was obtained 10,000 years ago. The truth, as often is the case, stands midway between. The present race of men, at least, began at their best when between 6,000 and 7,000 years ago God formed their fore-parents in His own image.

I would not say that there was not an inferior race on the earth back of that time. While science hasn't demonstrated it, Scripture suggests it, the proper translation of Gen. 1:2 being, "The earth came to be without form and void" as though it had had a previous and more perfect existence, and some cataclysm had overtaken it, and it is suggested still further by the fact that at the time Adam was created, God's injunction to our first parents was, "Be fruitful and multiply and replenish the earth," and, so far at least as the present race of men is concerned, they have made history exactly counter to the whole evolutionary hypothesis.

Ancient Architecture Unequalled

Prof. Graebner in an article published this very month reminds us, "Even in mechanical arts where our twentieth century progress is our biggest boast, our evolution has not evolved, for every modern builder stands in mute amazement before the pyramids of Egypt. Granite blocks so high that modern machinery would scarcely move them, yet transported by some law of mechanics long since lost to our knowledge 500 miles and so laid one on another that after thousands of years they have not settled a measurable fraction of an inch, that are so compact that a knife blade cannot be inserted between one stone and another. The buildings at Thebes erected more than 3,000 years ago represent the noblest of architectural magnificence known to this hour."

Prof. Brugsch says, "The farther back we go in Egyptian history, the more perfect do you find the work of painting and sculpture," while Prof. Renouf remarks, "Of the state of barbarism or even of patriarchal life anterior to the monumental period, there is no historical vestige."

In a Cairo Museum there is today a collection from Memphis of modeled heads 132 in number, and instead of illustrating the progress from monkey to man as Henry Fairfield Osborn has attempted to do in his hoax "Hall" they present identically the races of men known to human history. They were not creating proofs of a theory; but painting men in reality. Our matchless fortunes of to-day are made in the steel business, and yet we have actually lost the art that made the cimeter of the Saracens—as superior to our best blades as was the mind of Moses to that of the modern university professor.

After the manner of Prof. Mullins of Louisville, I simply further remark, if you want additional proofs of the descent of civilization, consult "my volume" "Inspiration or Evolution" and read chapter four on "Civilization: Is it an Evolution."

Dr. James G. Walsh, Professor of Psychology in Cathedral College, New York, insists the greatest play ever written was by Aeschylus,—"Prometheus,"—while Homer the wandering Greek poet wrote the greatest epic centuries before Christ. Modernists themselves admit the writings of Moses provide the basis of all law to this hour, while the deliverances of Jesus Christ contain the climax of all morals and ethics. It looks as though,

If the boasted theory of evolution ever operated, it long since suffered a paralysis.

It Is Unscriptural

This theory has no kinship with the sacred Scripture. To prove that, I provide you with the contrasting Darwin's and Moses' accounts of creation. Here is an explanation of the earth and man as given by Van Loon whose book is a text-book in tax-supported schools, and used as a reference book in many of them.

"In the beginning the planet upon which we live was, as far as we know, a large ball of flaming matter. After millions of years the surface burned itself out and was covered with a thin layer of rocks. Upon these lifeless rocks the rain descended in endless torrents. Finally the sun broke through the clouds, then one day the great wonder happened. What had been dead gave birth to life. The first living cell floated upon the waters of the sea. For millions of years it drifted aimlessly with currents. During all that time it was developing certain habits that it might survive more easily upon the inhospitable earth. Some of these cells were happiest in the dark depths of the lakes and the pools. Others preferred to move about and they grew strange jointed legs. Still others depended upon swimming in search of food and gradually they populated the ocean. Some of the fishes left the sea and learned how to breathe." And so land animals. "Some of the reptilian family began to live in the tops of trees. They didn't need their legs for the purpose of walking about, but to move quickly from one branch to another and they changed a part of their skin into a sort of parachute which stretched between the sides of their bodies and the small toes of their feet." (A flying squirrel we suppose.)

"Gradually they covered the skin parachute with feathers and made their tails into a steering gear and went from tree to tree and developed into true birds." (In other words, modern science teaches that birds are the descendants of flying squirrels.)

He further tells how "the descendants of the reptiles became mammals by evolving milk in a mother's breast, and dispensing with scales of fish and feathers of birds, covered their bodies with hair."

"Now we come to the parting of the ways when man suddenly leaves the endless procession and begins to use his reason to shape the destiny of his race.

"One mammal in particular seems to surpass all others in its ability to find food and shelter. It had learned to use its fore feet for the purpose of holding its prey, and by dint of practice had developed a hand-like claw. This creature, half ape and half monkey, is supposed to have become the most successful hunter and to make a living in any clime. This creature, though you may hardly believe it, was your first man-like ancestor." There you have it!

As Found in Genesis

The dignified report of Genesis 1:1-3.

"In the beginning God created the heavens and the earth. And the earth was without form, and void; and darkness was upon the face of the

deep. And God said, Let there be light; and there was light."

(Vs. 9-11) "And God said, let the waters under the heaven be gathered together unto one place, and let the dry land appear: and it was so. And God called the dry land earth; and the gathering together of the waters he called seas: and God saw that it was good. And God said, Let the earth bring forth grass, the herb yielding seed, and the fruit tree yielding fruit after his kind, whose seed is in itself, upon the earth; and it was so."

(Vs. 20-22) "And God said, Let the waters bring forth abundantly the moving creatures that hath life, and fowl that may fly above the earth in the open firmament of heaven. And God created whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind: and God saw that it was good. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth."

(Vs. 24,25) "And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind: and it was so. And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind: and God saw that it was good."

(Vs. 27,28) "So God created man in his own image, in the image of God created he him; male and female created he them. And God blessed them, and God said unto them, Be fruitful, and multiply and replenish the earth, and subdue it: and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

Choose, Ye, Which Ye Will Have!

The greatest leaders in the evolutionary hypothesis have gloried in its opposition to Scripture. It was called by one of the most famed of them all "Anti-Genesis."

In December there was formed in the City of San Francisco, the "Science League of America," which includes on its advisory board Prof. Harold Heath of the Stanford Zoology Department; David Starr Jordan, Chancellor Emeritus of Stanford; Luther Burbank, "the hybrid" scholar; Dr. Edgar L. Hewett, William Kent, and Captain P. J. See, with Maynard Shipley as its President, and Conrad Byron as its Secretary. In its initial meeting held in the "Native Sons' Hall" attended by 1,500 to 1,800 people, including many scientists and scholars, so they claim, President Shipley said, "The League's primary aim is to keep evolution in the public school and to keep the book of Genesis as a counter explanation as to man's origin, out of the public school." Let the nine university presidents, many of them, professing faith in Jesus Christ and in the Bible, harmonize that statement if they can, with their own report to the state board and deliverance through the

press to the public! If there is no disharmony, pray why keep "the Genesis counter story out," since the latter has more dignity a thousand fold and is some million times more in harmony with every known scientific fact?

"Dispense With Scripture"

The disciples of this Darwinian doctrine commonly dispense with Scripture. This is true not only of its leaders, Mr. Darwin, who in the process of working out his theory was changed from a Christian to an agnostic; Mr. Huxley who proudly boasted his lack of faith and became the originator of modern agnosticism; Mr. Spencer whose poor education made him an easy dupe of infidel deniers, and Mr. Haeckel whose pronounced atheism voiced itself in "The Riddle of the Universe."

But it is also equally true of those professed Christian men, women, and ministers, who are devotees of the Darwin hypothesis. Only a few nights since, two of these, recent graduates of a great university, boasted that they were "Christians and evolutionists," in my presence, and yet within a few minutes of conversation boldly affirmed, in the presence of fifteen witnesses, that they did not believe in the "supernatural birth" of Jesus Christ, nor hold as truth the Bible statement concerning that event to be found in Matt. 1:18-25 and Luke 1:28:35. One of these was a teacher and the other an embryonic preacher, a brother and sister, children of a liberal minister. Think of teachers of this sort and preachers of this kind still claiming to be Christian when they have repudiated the Bible, the only basis of Christian faith, and denied the deity of Christ—the person and object of all Christian worship.

This leads naturally to my last point.

Evolution Is Anti-Christian

It is another and opposing religion. Mr. Darwin lived long enough to see this fact and we are told even to deplore that people had taken his hypothesis and made "a religion of it;" and a religion it is! Any philosophy that proposes to account for this world in which we live and all that in it is, including mind, body and soul or spirit is a religion. This philosophy attempts that very thing. There are text books employed in the universities of this state now, and in my possession, that account for the mind and the spirit on a purely physical basis, "the result of molecular action and nerve sensation"—text books that substantially agree with Prof. Chapin in his vol-

ume on "Sociology" wherein he says, "The brute mind was gradually converted into human intelligence." Page 108. And he later contends, "In the individual and in the social mind was born at least the idea of self, or personality, as a conscious life, soul or spirit dwelling in the body." (See page 104, Riley on "Inspiration or Evolution.")

Do you wonder that Prof. Machen, of Princeton Theological Seminary, says of modernism, "It is another religion from Christianity, and does not even belong to the same school of religions with the Christian." Modernism has come to us in the camel's nose of evolution and once having been admitted into the tent of our schools, the old camping ground of Christianity, it has crowded the rightful owner absolutely out and taken full possession, and now even resents any claims of what may be urged by the former occupant and only rightful owner, the God fearing, Bible reading, loyal, protestant American.

The Bible went out of the schools because the Jew and the Catholic were justly supposed to have rights in the schools, and now Darwinism, the religion of materialism, if not of atheism, has been substituted in its stead, and when we true Americans and taxpayers protest this imposition in the name of both law and science, we are told by Mr. Shipley, president of "the league formed to fight fundamentalism," "hands off our public schools."

Since when did modernism come to own public schools, and the old time believers in God and the Bible American descendants of the Puritans that made our civilization possible, cease to have any claims thereupon? It is a known fact that the tendency of this theory is to the baldest and boldest atheism.

"France Suffers from Atheism"

Of all countries of the continents, France has suffered most perhaps from the fruits of atheism. Her observing thinkers are not insensible, therefore, to the dangers attendant upon Darwin's teaching. When Darwinism was at its height of popular acceptance "L'Univers" a leading paper of that land said, "When hypothesis tends to nothing less than the shutting out of God from the thoughts and hearts of men and the diffusion of the leprosy of materialism, the savant who invades and propagates this is either a criminal or a fool." Out of respect for many ill-advised friends of this philosophy, I would not myself employ such terms, but in the memory of what France suffered through a kindred

doctrine preached by Paine, Rousseau and others, I am not killing to severely condemn the editor.

Of course we are being told now that a theistic evolution is what all the Christian brethren believe and are advocating, but when you get them to define it, they do it as one of the professors did a while ago. There is a spirit of work in the cosmos, pantheism, pure and simple, a doctrine identical with that which has degraded and heathenized many lands, and yet, that your own text books are no better, consult Jordan and Kellogg.

You will find this or kindred teaching, in the ten university text books that I have consulted, with the possible exception of Bogardus, viz., that the God of our worship is only the evolution of "the God idea" as entertained by a dog who worships his master, or a "chimpanzee-man" who worshipped the moon" and has as its true counterpart only "an insentient force effecting certain results."

In fact Jordan and Kellogg conclude their chapter on "Man's Place in Nature" with this quotation, "A Chinese sage, whose words remain, though his name be lost in the mists of the ages, has said of God, He cannot be concealed, He will appear without showing himself, effect renovation without moving, and create perfection without acting. It is the law of heaven and earth whose way is solid, substantial, vast and unchangeable." Page 469.

In other words, the only God they have is "the evolutionary law of heaven and earth." The personal God of the Bible "without whom was not anything made that was made," Jno. 1:3; the God who made out of nothing "all things that now exist," Heb. 11:3, is unknown to evolution. In fact, our friends, the great scientists of North California, in their initial meeting bodily declared through their spokesman, Dr. William E. Ritter, "*We must have a confidence in the natural that will not leave room for faith in one jot or tittle from the supernatural.*"

Its final effect will be irreligion in conduct and anarchy in government.

I need not lay emphasis on "As a man thinketh in his heart, so is he." The moment you deny a personal God you remove from man the essence of accountability to any being higher than himself, and immorality is the sure result. The moment you dispute the authority of the Bible you dissolve the only known basis of morals and ethics, and governments cannot exist apart from them. The

same great Paris paper "L'Univers" from which I quoted a while ago, said sometime since, "The spirit of peace has fled the earth because evolution has taken possession of it. The plea for peace in past years has been inspired by faith in the Divine nature and in the Divine origin of man. Men were then looked upon as children of one father, and war, therefore, was fratricide. But now that men are looked upon as children of apes what matters it whether they be slaughtered or not?" If the doctrine—"the survival of the fittest be true"—slaughter of weaklings only aids the race.

When the God of our fathers is dethroned and the moral code of the Bible are no longer held to be binding, the effect for us will parallel that through which France passed. Only 150 years since she did both. As one writer has said, "Her flourishing manufacturing cities fell into decay; her fertile districts returned to native wildness; a period of moral and intellectual decadence ensued, and the whole nation plunged by a swift descent to the bloody abyss of the revolution by the way of anarchy, ruin and the Reign of Terror."

Think you it will be different this time? I tell you, Nay! The doctrine of Charles Darwin, in proportion as it dominates the future, the theory of evolution to the extent of its final acceptance, will make the recent baptism of blood, brought on by Nietzsche and Treitschke under the domination of that biological theory, as compared with the baptism yet to come, as a local shower to the flood that will prevail over every mountain.

"The survival of the fittest" is a soft sounding phrase, but when it is interpreted in the light of "the struggle for existence," it becomes a startling menace. Fill a nation with the late-war conceit that "We are the superior race, and all the women of weaker nations are our natural prey, and the men of such nations our legitimate servants," and you turn the world into a slaughter house, and, as one has said, "There is no logic to show why such a code of international ruffianism is wrong or at all blame-worthy if the evolution theory be true." Its premises granted, an Armageddon is the result. I am no alarmist, but I am not blind! The triumph of Darwinism would introduce the day of the Great Tribulation!

* * *

It is comparatively easy to be "on the move," but to wait until "our hour is come" is often a tremendous task.

Fosdickism

An Interpretation of Mr. Fosdick's Article, "What Christian Liberals Are Driving At."

By Philip Mauro, Framingham, Massachusetts

Part III

"Ye Shall Know Them by Their Fruits"

BEING faced by the undeniable fact that Christianity has always and everywhere produced "fruits" that prove its heavenly origin and character, Mr. Fosdick is constrained to profess his willingness "that liberalism shall be tested by *its* fruits." But when? Now? No; for he does not claim that his special type of liberalism has as yet produced any fruits, or at least not any that he cares to put in evidence. So he says: "In this regard we are willing *in the end* that liberalism shall be tested by its fruits." But when "in the end" will be, he does not inform us.

Thus Mr. Fosdick's proposal to his fellow-men, nominally "Christians," is that they should exchange Bible Christianity, with its unique and excellent fruits, whereby all the world has been richly blessed, for an untried system which confessedly has produced nothing good as yet. Surely people not wholly bereft of their reason would only have to understand this proposition to reject it.

A journalist and magazine writer of our day (Mr. Sidney Dark in *Pearson's Magazine*) has recently said some pertinent things on this phase of our subject. We quote the following:

"It is when the scientists seek to apply their discoveries to the vital facts and problems of human life that they irritate or bore me. Many years ago William Morris, the Socialist poet, pointed out that the scientific men of one generation spend their time in demolishing the theories laboriously developed by the generation that preceded them. That indeed is a truism; and, so far as I am personally concerned, it is sufficient to make me regard a great part of what is called *Science* as little more than an ingenious game, played by ladies and gentlemen, generally with puffed-up intellects, and with a complete scorn for their fellows. At the same time it is a fact of the greatest importance that the most recent discoveries of the scientists have utterly destroyed Victorian materialism.

"A number of curious people, who call themselves *Modernists*, who yearn to run with the hare of faith and hunt with the hounds of science; who desire to attend meetings of the British Association, and also to inherit eternal life, suggest that it is possible to accept Christianity without accepting the facts of the Christian religion. They say that

it is not necessary to believe in the Virgin Birth of our Lord, or in His Resurrection from the grave. They talk of 'restating the faith in modern terms.' This is puerile nonsense. The medieval man believed, and I believe, that nearly two thousand years ago, in the country of Judea, a Man was born of a virgin, and that thirty-three years later He rose from the dead. These amazing happenings were the logical result of what had occurred before. They were unusual, unprecedented, miraculous.

"The men and women who find in the old faith not only the solutions of the problems of life, but the strength to face its difficulties, and also the promise that there will be eventually a splendid compensation for its disappointments, cannot be brushed aside as the victims of superstition in a day when famous 'scientists' converse with ghosts, by the eccentric method of table-gyration, and middle-aged novelists photograph fairies in woods.

"Belief in the Christian faith has revolutionized (not the *thought* merely, but) the *conduct* of millions of human beings. It has made cruel men kind; it has made the selfish unselfish; it has inspired generations of service. It is, therefore, an immense human asset. It makes life endurable, and duty possible, in the most untoward circumstances. Its assurance of the future enables the present to be faced with a courage which nature does not supply.

I cling, therefore, to the faith because I am a sane, hard-headed person, not to be bamboozled by test tubes, and not willing to accept guesses as facts, because the guesses come from professors of European reputation.

"The out-and-out unbeliever is, of course, a 'fool'; but he is not half such a fool as the people who call themselves *Christian Platonists*, and *Modernists*, and by other meaningless terms; people who want the shadow without the substance, who delude the unwary, and cause the weak to stumble."

What this writer here asserts, namely, that Christianity stands before the eyes of the world as a system of doctrine and of life fully tested and known "by its fruits," is a fact which no sane person would dispute; and Mr. Fosdick's desire to hold on to the proved and practical benefits of that system is a corroborating proof which is conclusive *against himself*. But how about liberalism? What has it to show? Admittedly his special variety of liberalism is an untried scheme. Indeed, it is hardly as yet clearly defined, even if it can be said to have taken anything like permanent and recognizable shape. Hence all Mr. Fosdick can say on this crucial point is that "we are willing *in the*

nd that liberalism shall be tested by its fruits." Here is a clear admission that liberalism (of the Fosdickian sort) has as yet no fruits to offer in proof of its power to do more for mankind than the old faith. Such being the state of the case, every one who, like Mr. Dark, is a "sane, hard-headed person, not to be bamboozled by test-tubes" or to be induced "to accept guesses as facts," will treat Mr. Fosdick's proposal as he would treat a fully exposed confidence game.

Not that we by any means admit that there are as yet no fruits of liberalism in the ordinary sense of that word. On the contrary, its fruits are all around us, and are easily identified. Mr. Fosdick, however, claims that his liberalism is of another sort; and we are keeping that claim in mind, though thoroughly convinced that it is wholly unfounded. But as to the fruits of liberalism of the "common or garden variety," they are most abundant and are well known; and they bear as much resemblance to the fruits of Christianity as the apples of Sodom to the grapes of Eshcol.

Knowing then the foundation upon which the Christianity of the Bible and of history has ever stood, and knowing what it has done for individuals, communities and nations, notwithstanding the feebleness and failures of the few who have embraced it (which does but make Christianity itself the greater marvel), we hold that it will be time enough to consider "the reformation of Christianity" according to the program of Mr. Fosdick and his "Christian" liberals, when it shall have been established by conclusive proof that his system will yield better results, or the same results on a larger scale. Particularly we would ask, Will it save sinners from judgment and the wrath to come? Will it impart eternal life? Will it change the hearts and characters of the vilest of men and women? Will it bring forth the fruit of the Spirit? Will it give courage and endurance in danger and trial? Will it fill the heart with joy and peace in believing? Will it give victory over sin? Will it glorify the bed of suffering, and rob death of all its terrors? And even if a sure "Yes" could be returned to these and other like questions, why even then should the proposed substitution be considered? For wherein would we or mankind at large be the gainers unless Mr. Fosdick's liberalism could certainly accomplish "greater things than these?"

Concerning Doctrine

Mr. Fosdick next turns his attention to the

subject of "doctrine;" but in this part of his paper he is more than usually hazy, insomuch that it is exceedingly difficult to lay hold of his meaning. Take these sentences as examples:

"Nor does the liberal Christian belittle doctrine. The ordered and intelligible statement of the convictions which undergird Christian living is important. A man's creed, if it be real and vital, is his conviction about the nature and meaning of his life, of the world in which it is lived, and of the God who rules it. That certainly is basic and controlling.

"A real creed, a controlling vision of what this earth is and what life means, which occupies the imagination and affects the life, is enormously important. If by doctrine one means this vital and influential outlook on life, then I should say that just now the need of the church is not for less doctrine but for more—more clear-cut, luminous, intelligible teaching about God, Christ, the Scriptures, the soul, the meaning of life and immortality."

The foregoing is as clear and as definite as anything in the entire article on the vital subject of doctrine. Now doctrine is void of power and has no claim upon the submission of man unless it comes from "One having authority" over man, that is from God. It is of the very essence of *Christian* doctrine that it is proclaimed in the Name of the living God. It is "the doctrine of Christ" to whom all authority is given in heaven and on earth, "the doctrine of God our Saviour." That is what has given it vitality and commanding influence over the consciences and lives of men. But as to Mr. Fosdick's doctrine we are left in complete ignorance both as to what it is, and whence it comes. All he makes clear in this regard is that his doctrine is not from God (though it is "about God, Christ, the Scriptures," etc.), for he recognizes no authority higher than man; and it is not the doctrine of the Bible, for he does not refer to the Bible except in terms of disparagement. If a man's creed is "his conviction about the nature and meaning of his life," and if every man is free to choose his own convictions regardless of whether they be true or not, and regardless of whether God has spoken or not, then it is plain that as between Christianity and liberalism there is, on this point as on others, as great a difference as between day and night. Therefore it is pertinent to recall the words of the last of the apostles who, after speaking of "the doctrine of Christ," and declaring that "he that abideth in the doctrine of Christ, he hath both the Father and the Son," gave this command: "If there come any unto you, and bring not this doctrine, receive him not

into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds" (2 John 9-11). Therefore it behooves the people of God to know whether or not Mr. Fosdick brings *this* doctrine. By his own showing he most certainly does not.

Concerning the Church

Mr. Fosdick most earnestly protests that "the liberal certainly does not undervalue the church," and we admit that there is a sense in which this statement is true, as will presently appear. But what Mr. Fosdick means is that he has been wrongly suspected of being unfriendly to the evangelical bodies with which he has been associated. In order that this may appear he states at some length what he would say if he were "talking to a rebellious youth." His imaginary allocution is intended to be taken as a defence of the church. But if this be a defence, then the church would have good reason to pray that it might be protected from all such defenders. His supposed remonstrance to the imaginary "rebellious youth" begins thus:

"You are in revolt, *I should say*. You hate the church's narrowness, its blindness to the great issues of our day, its wrangling over things that do not matter, its sectarianisms and its obscurantisms. Do you think that you have more cause to be disgusted with the church than I have?"

Having delivered himself of these backhanded compliments to the church, he points his youth to "hospitals and schools," and then to some of Christ's true servants, whom he names by name (men to whom Fosdickism would have been anathema) "who have gone where life is darkest," consecrating themselves to the service of God and men "without hope of earthly reward, and no money but a bare subsistence." Such indeed is true Christianity and its effect upon the heart and life; and it must give Mr. Fosdick much quiet satisfaction to consider how much better liberalism is paying him in fat American dollars than Christianity paid those devoted men. Would "The Ladies' Home Journal" have published an article from one of them? or would its readers have cared a button for what they were "driving at?" Not though the heavens fall.

But here is where Mr. Fosdick's loose method of thinking is clearly in evidence again. The benefits to mankind to which he here points are the products of Christianity; and the men he names were what they were, by the grace of God, because of that very faith in Jesus Christ, the risen Saviour of sinners,

which Mr. Fosdick is seeking to cast out of the churches.

So Mr. Fosdick declares that he is not ready "to give up the church." No indeed; that is very far from his thoughts. For to him "the church" is merely the shell, the organization, with its extensive plant, its vast wealth, its enormous prestige; and so far from purposing to give that up, his avowed aim is to capture it, and to turn it into a citadel of liberalism. In one word, *this* is "What the liberals are driving at."

Concerning Sectarianism

Likewise we credit Mr. Fosdick with being in earnest when he protests his aversion to sectarianism; though we think he rather overdoes it when he says "It (sectarianism) is a matter *for tears* in the missionary field;" and again when he says, "To see our Western sectarianism promulgated in the Far East is to witness one of the *most tragic* misapplications of consecrated energy that history records;" and once more when he "deplores our divided Protestantism as a *sin against God and against men*" (ital. ours). Yet there is no reason to doubt that Mr. Fosdick really wishes to see all denominations united into one system, with only this proviso attached, namely that that system shall be Fosdickian liberalism. We have no doubt whatever that this is "What the liberals are driving at."

Conclusion

We have now attempted to give a description of Mr. Fosdick's liberalism as he himself has set it forth in print. In doing this we have taken as the standard of comparison the Christianity of the Bible and of history, that being recognized on all hands, and by Mr. Fosdick himself, as the one and only spiritual power and agency that has been operating in the world to put a check upon corruption and violence, and to promote benevolence, righteousness, peace and good will among men. We have sought neither to defend Christianity nor to refute Fosdickism; for our present purpose is only that the distinctive features of each be set forth with sufficient clearness that those who are interested in these vital matters, and who are minded to give attention thereto, may see for themselves that between "the faith of Jesus Christ" and the liberalism of Mr. Fosdick there is the same difference as between light and darkness. And in this connection we recall the Scripture, "which cannot be broken," and which says: "Woe to them

that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter."

What then will be the outcome of Mr. Fosdick's efforts to supplant Christianity with his sort of liberalism? As to that he appears to be serenely confident. Listen to this:

"The representatives of such liberalism are multiplying in the churches. The uproar of the last four years associated with fundamentalism has been caused in part by the clear and true perception of the reactionaries that *the liberals are gaining*, and that *if not stopped now*, they will soon be *in control*" (italics ours).

Whether or not the outcome will justify Mr. Fosdick's hopes remains to be seen. But

however that may be, the faith of Jesus Christ will survive. Though it be cast out of organized Christianity as it was cast out of organized Judaism; though it be expelled from the "churches" at the end of the dispensation as from the synagogues at the beginning thereof, nevertheless it will abide on earth until its last battle shall have been fought and won, its last recruit gained, its last testimony given, and its mission fully accomplished. For it is under the all-seeing eye, and in the mighty hand of Him to Whom all power is given in heaven and on earth, and Who has pledged Himself to be with His servants all the days, even unto the end of the world.

Why We Need the Fourth Gospel

By Professor L. S. Keyser, D.D., Springfield, Ohio

 MARTIN LUTHER said that the Fourth Gospel is the most spiritual of all the gospels. That is one of the strongest reasons why we need it. There is no danger of our becoming too spiritually minded. The danger is all the other way. Therefore, if there is a gospel that is the most spiritual, we surely ought to have it to save us from the worldly temper.

A convincing reason for the true Christian why we need the gospel according to St. John is, we need to be positively and unmistakably assured of the deity of our Lord. The same doctrine, it is true, can be found in the synoptics, but perhaps not so unmistakable a form. When St. John says: "In the beginning was the Logos, and Logos was with God, and the Logos was God; and by Him were all things made, and without Him was nothing made that was made;" and then a few verses later adds: "And the Logos was made flesh and dwelt among, and we beheld His glory," there can be no doubt in any reader's mind about the full deity of Christ. The whole gospel deals with the incarnate Logos. No one can mistake the meaning of the sentence, "And the Logos was God." The original does not say, as Goodspeed and Moffat put it, "And the Word was divine," but, "The Word was God" (*Theos*).

It is of great value to have so positive an assertion of our Saviour's deity by the apostle who knew Christ so intimately. In some way he must have had an experience that Christ was the divine Logos. Whatever he may have

thought of Christ during His state of humiliation, he must have been convinced by the outpouring of the Holy Spirit from the exalted and glorified Christ that He was far more than a mere human being or even an angel of God; that He was, in very truth, the second person of the Godhead. If John received such an experience, the same kind of an experience awaits every one who is willing to receive the birth from above and the gift of the Holy Spirit.

Assured of the genuineness of the gospel of John, and convinced that it sets forth Christ as the Son of God in the divine sense, we can place our utmost confidence in its statements. And these are so numerous, so unique and so precious that we scarcely see how any one can be a real Christian without them. Let us note some of the important passages that the Christian world would be deprived of if we did not have this rich and precious gospel record.

What Luther called "the little gospel" and "the gospel *in nuce*" is given us only in the Fourth Gospel, namely, "God so loved the world that He gave His only begotten Son." One wonders whether Christianity could have lived, thrived and conquered without that sublime statement. Indeed, it gathers up in a single sentence the whole plan of salvation. The assurance that God loves the world, and therefore sent His Son to make the great sacrifice for the world's redemption, has brought faith, comfort and experience to millions of souls. Many persons have been rescued from sin chiefly through that gracious assurance.

Taken in connection with the verses that precede it, "Even as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up," men know that God loves them and how He will save them—by faith in His divine Son's atoning acts and merit. What a necessary assurance is that! And yet there are people, some of them occupying high places in the Christian church, who seem to want to destroy confidence in the genuineness and inspiration of the Fourth Gospel! And this in spite of the fact that it is the most spiritual gospel and gives the world the most positive assurance of God's redeeming love!

Without the Fourth Gospel we would not have our Christian experience assured and enriched by the beautiful simile of the vine and the branches. Here our Lord tells us of the mystical union between Himself and the believer; He shows what is the true source of our spiritual life—His own living Self; that without such a vital connection with Him we can do nothing of a truly spiritual character; neither can we bear the true fruit of the kingdom. Yet if we are truly and livingly allied with Him, and abide in Him, we shall be able to bear much fruit. In this passage we also learn the use of discipline, the reason why certain afflictions come upon us as Christ's disciples. It is because our Master prunes the branches that abide in Him, in order that they may be all the more fruitful. These lessons are invaluable; we learn them through the Fourth Gospel.

Then, there is the parable of the shepherd and the sheep. In this wonderful passage our Lord shows us the tender relation existing between Him and His disciples: it is similar to that subsisting between a true shepherd and his sheep, even to the extent that the shepherd is willing to lay down his life for the flock. What a loss to the Christian world it would be if we did not have this graphic parable! Is there any true Christian who would want to destroy confidence in such a gospel? We do not believe there is.

It is in the Fourth Gospel that we learn much essential truth about the person and work of the Holy Spirit, the Comforter, the blessed Paraclete. Our loss would be incalculable if we did not have the assurance that the Comforter would come and abide with us forever. Neither would we know that He comes to bear witness of Christ and His deity and messiahship. Besides, the inspiration of the apostles, if it would not be left in doubt, would at least not be clear, without this gos-

pel. With it before us, we are assured that the Holy Spirit is the spirit of truth; that He guided the apostles "into all truth," and brought back to their memories all His teaching. In this way we need be in no doubt about the infallible truth of the Canonical Scriptures of the New Testament, which must contain the teaching of the apostles and evangelists under the guidance and moving of the Holy Spirit. This fact alone makes the Fourth Gospel necessary to the confidence of Christian people in their Lord and His Word; hence it is basic in the success of the kingdom of God.

Another great and vital teaching of Christ is recorded only in the gospel of St. John. If Christ was the true Messiah and Saviour and Lord, He surely would have given some assurance regarding the future life. He would not permit an opaque curtain to hang between us and heaven and immortality. Well, while the other gospels have some things to say about the future life, the Fourth Gospel parts the curtain and permits the radiance of heaven to shine through. How many people on their dying beds have been comforted and uplifted by the words of Christ in the fourteenth chapter of St. John: "Let not your hearts be troubled: believe in God and believe in Me. In my Father's house are many mansions; if it were not so, I would have told; I go to prepare a place for you," etc. How unspeakably precious are these words! How many millions of believers have been helped through the dark valley by them. Again and again has the writer of these lines comforted the dying by quoting these beautiful and assuring words. Again and again he has used them as his text in funeral discourses. Oh! we need them. We would be impoverished without them.

Nor is that all. With the assurance of Christ that He would endue His apostles with the Holy Spirit, would "lead them into all truth," all given in our precious gospel, we may know that what they tell us about the future is just as true as are the words that fell directly from the lips of Christ Himself. Paul teaches that Christ "hath brought life and immortality to light through the gospel." The apostle John also says that, "When He (Christ) shall appear, we shall be like Him, for we shall see Him as He is." The same apostle on his lonely Patmos isle, had an apocalyptic vision of the heavenly city and its wonderful life; and he says expressly that he "was in the Spirit on the Lord's day."

Perhaps nothing in the whole Bible is more important than our Lord's teaching in John 14:6. Thomas, the skeptic, asked Him to show His disciples the way; to which Christ responded: "I am the way, and the truth and the life: no man cometh unto the Father but by Me." Few verses of the Bible are more frequently quoted than this one. None are more fundamental. Many people have had a direct experience of the truth of this passage; for when they tried to find God without Christ, they failed; but as soon as they accepted Christ, they found God in a most precious and unmistakable assurance that has never left them. Surely no one with a Christian heart in him would want to deprive the Christian church of such a clear guidance to the only source of Christian experience and eternal life.

It is also the Fourth Gospel that records the words of doubting Thomas when he was convinced of Christ's resurrection from the dead. He exclaimed with utmost conviction, "My Lord and My God." And Christ approved of his ascription of deity to Him by commanding him in this way: "Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen and yet have believed." Here is another assurance of the deity of Jesus Christ. In such a Saviour you and I can place complete confidence, knowing that He is able to save unto the uttermost all them that come to God through Him. How could we do without the Fourth Gospel?

And what was the fundamental purpose of the apostle in writing the gospel record attributed to him by the church since the apostolic age? He makes it plain in 20:31: "But these things are written that ye might believe that Jesus is the Christ, the Son of God; and that, believing, ye might have life through His name." If that is true, it is all-important; it is vital to our temporal and eternal well-being. If it is not true, the writer must have been one of the most venal of all impostors, or else a most deluded fanatic. Any one who reads his gospel with an unprejudiced mind will surely see that both these conclusions are unthinkable. Since, therefore, the apostle John must have been a sincere and well-poised man, he must have written the truth about Christ and His teaching.

One more vital doctrine of the Fourth Gospel must be mentioned, because it, too, is paramount. If we did not have this gospel, we should never have had the record of Christ's

memorable interview with Nicodemus. In that account we have the following fundamental teaching: "Verily, verily I say unto thee, Except any one be born again (or from above), he cannot see the kingdom of God;" "Except any one be born of water and of the Spirit, he cannot enter into the kingdom of God;" "That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again."

Is not that vital doctrine? Where else in the gospel and epistles do we find the necessity of the new birth so clearly and positively set forth? Having the doctrine thus presented by Christ Himself, we can readily understand and correlate with it many of the other teachings of the New Testament.

Thus we have seen that, if Christianity is true at all, the Fourth Gospel is an essential part of the doctrine of redeeming grace through the incarnation and atonement of God's eternal Son. Without this gospel the Christian system of truth and salvation would be sadly defective and ineffective. It is little wonder, therefore, that liberalists who want a diminished Christianity, make this gospel one of their chief targets, and try to nullify its authority. If they can succeed in making John the Presbyter its author instead of John the Apostle, and in fixing it at a date far into the second century, they have practically annulled its spiritual authority, and can accept just such parts of it as fit into their subjective conceptions.

However, we have not gone into the so-called "critical question" of the Johannine writings, nor do we purpose doing so now, because we do not think it necessary. The great Fourth gospel, so beautifully complementing the synoptic gospels, verifies itself as true, divine and authoritative to the Christian experience of millions of regenerated souls. In reality it needs no further demonstration, although this saying is not meant to exclude scholarly research. The person who has been truly converted reads this passage, "Except any one be born again, he cannot see the kingdom of God," and says, "I know that is true, because, before I was born again myself, I could not understand spiritual things. Once I was blind, but now I see." That is empirical evidence, constituting unassailable proof. Yes, it is proof that critical probabilities and conjectures cannot overthrow.

The Inspiration of the Bible

By Alvah J. McClain

An Address Delivered Before the Philadelphia Ministers Conference



NY attempt to discuss the inspiration of the Bible involves a consideration of three questions:

- (1) "Is the Bible inspired?"
- (2) "What is the nature of its inspiration?"
- (3) "What is the extent of its inspiration?"

The first of these questions is, of course, non-technical, and there is general agreement as to its answer. It is probably no exaggeration to say that if this question should be put to 1,000 intelligent, educated men, selected at random, 900 would answer without hesitation, "Yes, the Bible is inspired." Thus far there is general unity.

The other two questions are not so easily settled. Suppose we go to these men who believe the Bible is inspired and ask of them, "What do you mean by 'inspired'? What kind of inspiration is it, and how far does it extend?" At once our beautiful unity is shattered, and a multitude of conflicting voices are lifted up in defense of the various theories of inspiration. To enumerate and discuss all these theories would be a task both endless and profitless. But several of them deserve mention as an introduction to my subject:

(1) *The Ordinary Theory.* God influenced the writer of Scripture as he influenced Tennyson. This theory degrades inspiration to the level of mere human genius.

(2) *The Limited Theory.* Parts of the Bible are inspired. The Bible is not the Word of God. It only contains the Word of God. This theory is worthless! Who is competent to inform us which parts are inspired and which are not?

(3) *The Degrees Theory.* Some parts of the Bible are more inspired than others. This theory is impossible. Truth is not subject to degrees. A thing is either true or not true.

(4) *The Dynamic Theory.* The material is of God, the form is of men. The thoughts are of God, the words are of men. This theory is unscientific. Thoughts cannot be expressed apart from words.

(5) *The Moral Theory.* The moral and spiritual teaching of the Bible is inspired; the historical element may be true, or it may not be. This theory is inconsistent. If the Bible may be mistaken in "earthly things," how can we trust it to speak on "heavenly things"?

(6) *The Mechanical Theory.* The Bible writers were mere machines through whom God dictated the Scriptures. This has an element of truth, but it ignores the facts and betrays ignorance of God's methods. His working is never mechanical.

All these theories of inspiration, if not positively erroneous, are at least inadequate to explain the Bible. The wise method is to put them all aside and formulate our doctrine as we consider the testimony of the Book itself.

Is the Bible Inspired?

The lines of proof for the inspiration of the Bible are numerous and convincing. There is its marvelous unity, unexplainable apart from the divine authorship. There is its righteous character, giving it indeed a right to be called "the Good Book." There is its transforming power, as evidenced in the lives of men and nations. There is its consciousness of authority, unparalleled in any merely human book. There is its mysterious indestructibility, a link that surely binds it to God "Who only hath immortality." Besides all this, we have strong proof for the inspiration of the Bible in its fulfilled prophecy; in its scientific accuracies; and in that latest but no least of the Biblical sciences—archæology. Taken alone, each one of these lines of proof constitutes a powerful argument. When taken together they are overwhelming and unanswerable.

In my estimation, however, the crowning proof of inspiration is not among these already mentioned. I am a Christian, and I am speaking to Christians. To us there is one Voice above all—a Voice that is final. That Voice is the Voice of the "Son of God who loved us and gave himself for us." I am willing gratefully to employ all the resources of a reverent textual criticism in order that I may know exactly what he said. But when I find what he said on any subject whatever that to me is truth! Therefore, when I find what Christ thought about the Scriptures that is what I must think about the Scriptures, for "the servant is not greater than his Lord; neither he that is sent greater than he that sent him"!

What Did Christ Think?

What, then, did Christ think about the scriptures? The first thing that will strike the careful reader of the Gospels is our Lord's constant reference to the Scriptures. These references seem to cover the whole period of history recorded in the Old Testament. He speaks of man's creation, the institution of marriage, the death of Abel, the days of Noah, the flood, the destruction of Sodom, the history of Abraham, the appearing of Jehovah in the burning bush, the manna from heaven, the lifting up of the brazen serpent, the life of David, the glory of Solomon, the ministry of Elijah, the sign of Jonah, and the martyrdom of Zechariah. Besides these references, we find him continually quoting from the Scriptures. Over and over from his lips we hear the formula, "It is written"! Still further, if we study the Gospels closely, we shall be amazed at the number of his indirect allusions to the Old Testament. He knew the Scriptures as no other one has ever known them. His mind, his memory, his speech, were saturated with the Scriptures. Yet in all the record we have of his words, there is not the slightest intimation that the Scriptures may be untrustworthy at any point. Can we not with appropriateness quote the Lord's own word here: "If it were not so, I would have told you"!

Let us examine a few specific instances of our Lord's reference to Scripture. They are so many that it is difficult to choose.

When the time arrives for him to begin his public ministry he finds in Isaiah 61 the prophecy that announced it, and declares, "Today hath this Scripture been fulfilled."

When the cities where he preaches refuse to hear the message he reminds them of the awful fate of Sodom and Gomorrah.

Speaking to Nicodemus about the kingdom of God he declares that, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up"!

If the Pharisees demand a sign he points to the much ridiculed experience of Jonah, and declares nothing further shall be given.

When the disciples come asking about his second coming and the end of the age he answers with a prophecy from Joel, another from Daniel, an illustration from Genesis, and concludes by saying, "Remember Lot's wife."

When the Sadducees come with their astonishing argument against the resurrection he confutes them by finding continuity of life

after death in the present tense of a verb understood in the Book of Exodus. And he points to the source of their blunder as "not knowing the Scriptures"!

When the Jews are about to stone him for blasphemy because he called himself the Son of God, he quotes in self-defense an obscure passage from the Psalms, and reminds them of what they all admitted, that "The Scripture cannot be broken"!

When Peter draws the sword to defend him from the mob which sought his life this impulsive disciple is sternly rebuked with a reminder that all those things written in the "Scripture" "must be" fulfilled.

After his resurrection he finds two disciples on their way to Emmaus. He might have turned their despair instantly into joy by simply saying, "It is I." But, instead, he begins at Moses and all the prophets to show them the things written concerning himself. Their faith must rest upon the written Word.

While hanging on the cross our Lord had seen Scripture after Scripture fulfilled. The sheep had been scattered. He was left alone with no comforters. His hands and feet were pierced. His bones were out of joint. His garments were parted. Lots were cast for his vesture. At this point, John, as an eye-witness, writes: "Jesus, knowing that all things were now accomplished, that the Scriptures might be fulfilled, saith, I thirst"! Why did our Lord say that? Certainly there was the physical necessity. But there was another necessity. In the Sixty-ninth Psalm it had been written: "In my thirst they gave me vinegar to drink." And he could not die until that was fulfilled! This is the doctrine of inspiration we learn at the cross. These modern theories of inspiration which dishonor the Bible were not formulated in the shadow of the cross.

Thus far, all the testimony of Christ that we have considered has been concerning the Old Testament. What about the New Testament Scriptures? Not one page of them was written while our Lord was upon earth! To this it may be answered that, if Jesus Christ be the eternal Son of God, he is competent as a witness to the inspiration of Scripture even before it is written. To deny this is to deny his divine Sonship. While on earth Christ plainly declared he was leaving revelation unfinished. "I have many things to say unto you, but ye cannot bear them now"! He also promised revelation would be completed when the Holy Spirit was "come." He therefore chose certain men through whom to make

this revelation, and gave to their words all the authority of his own. He even foretold the content of the New Testament revelation. The Holy Spirit would "bring to their remembrance" things which were past. He would show unto them "the things of Christ." He would declare unto them "things to come." He would guide them into "all the truth." Thus New Testament revelation as outlined beforehand by Christ would be historical, doctrinal, prophetical, and final. I need not point out that our New Testament is exactly this.

Now, our examination of Christ's testimony has been only partial and superficial, but it has been sufficient to reveal his estimate of the Scriptures. To him Scripture was the infallible and eternal Word of God, of which not one statement nor word can possibly be broken, the final court beyond which there is no appeal! This is the mind of Christ, according to his recorded testimony, and most Christians will be content to follow the Apostolic injunction, "Have this mind in you which was also in Christ Jesus"!

No man has ever successfully disputed the fact that our Lord's recorded testimony supports the most absolute doctrine of inspiration. The only alternative left for dissenters is to advance certain theories which are intended to destroy the value of his testimony. Of these theories I shall mention two.

Two Opposing Theories

First, there is the "accommodation theory." According to this theory Christ knew the Scriptures were filled with errors, but because the people to whom he spoke believed "the Scripture could not be broken," therefore he accommodated his teaching to their ideas in order to give no offense! This reduces our Lord to the level of a second-rate politician, and will be rejected by every loyal Christian as viciously false to all we know about him. He corrected the errors of mankind instead of acquiescing in them.

Another popular theory is the "Kenosis theory." This takes its stand upon the Christological statement in Phil. 2: 7, and contends that Christ, at his entrance into the world, "emptied himself," among other things, of his omniscience, thus becoming as a man, prone to the mistaken notions of his day. An adequate discussion of this theory is, of course, impossible in my limited space. But this much may be said: "We can admit there was some sort of a true *kenosis* or "self-limitation" involved in the incarnation, without at all ad-

mitting the wild conclusions drawn from it. In the first place, limited knowledge does not necessarily involve the teaching of error. Granted that our Lord knew not the hour of his return, let us at least give him credit for never attempting to set the date of it! Even here he is the infallible teacher! We could wish that some of his professed followers might so emulate his example as to teach only those things of which they are sure! In the second place, our Lord claimed infallibility in all that he taught, solemnly reminding those who heard, "He that rejecteth me and receiveth not my words, hath one that judgeth him. The word that I spake, the same shall judge him in the last day. For I spake not from myself, but the Father that sent me, he gave me a commandment, what I should say and what I should speak"! "I do always those things which please him"! In the light of these words, the very *kenosis* of Christ becomes the guarantee of his infallibility! For he "emptied himself" to become a bond-servant, to be the perfect example of what a bond-servant should be! But, as Bishop Moule has pointed out, a perfect bond-servant must render a perfect bond-service! He must act and speak always in accordance with the will of him that sent him! Is any Christian so rash as to say that Christ failed here? His challenge has stood for eighteen centuries, "Which of you convinceth me of sin? If I say the truth, why do ye not believe me?" I repeat, therefore, the *kenosis* of our Lord, whatever the precise nature of it was, does not make him the fallible creature of the "destructive criticism." It is rather the guarantee of his infallibility!

What Is the Nature of Inspiration?

Here I wish to emphasize two distinctions that have been pointed out by different writers, among whom I mention Kuyper and Hodge and Gray.

1. *Inspiration is not merely a heightened form of spiritual illumination.* Such illumination is common to all Christians; is subject to degrees; and has always been continuous to some extent. But inspiration is not common to all Christians; is never subject to degrees; and most certainly has not been continuous. The fact of the matter is that no Scripture has been written for 1,800 years. Those who contend that inspiration is nothing more than spiritual illumination should demonstrate their theory by writing some Scripture for us!

2. *Inspiration is not even revelation in the*

ict sense of that term. Revelation is God's in communicating divine truth to the human mind. Inspiration is the result of God's in controlling those who impart this revelation to others. As Chalmers put it, the one is an inflowing; the other is an outflowing. I am inclined to believe that the failure to distinguish properly between revelation and inspiration has been the chief source of many theories on the subject of inspiration. It is said, for instance, that the Ten Commandments are more inspired than the story of the Exodus, because Jehovah gave the Ten Commandments and the Exodus was only a historical event which Moses knew without special revelation. But the method by which a writer of Scripture secured his information is never the measure of its inspiration. God has many and various methods of revealing truth to men. He spake face to face with Moses; to Daniel in visions; to Joseph in a dream; to Paul directly by the Holy Spirit. At other times revelation was given in historical events. Here is a great mass of revelation given at different times and in various ways. The problem was to get it before the world accurately and in permanent form. To do this necessitated a divine act in so influencing certain men that they would select the right material and record it with infallible accuracy. The result of this divine act gave to the world an inspired Bible.

The nearest approach perhaps to a definition of "Inspiration" is found in 2 Timothy 3:16. Here we are told that "All Scripture is given by inspiration of God." The Revised Version changes this to "Every Scripture inspired of God." Both translations are somewhat misleading. In fact, as Warfield has pointed out, the English word "Inspiration" is really a misnomer for the thing I am discussing. But it has become so firmly entrenched in our theological language that we shall probably never get rid of it. To say that "Scripture is *in*-spired of God" gives the impression that Scripture is something already existing *into* which God breathed. Paul did not say this. He said, "All Scripture is *theopneustos*—God-breathed!". That is to say, all scripture is the product of the creative breath of God! No stronger term could have been chosen to assert the divine authorship of scripture. The "Breath of God" in the Bible is a symbol of his almighty creative word. So we are told the heavens were made "by the breath of his mouth. He spake and it was done!" Into the first man God "breathed the breath of life . . . and man became a living

soul." To say, therefore, that Scripture is "God-breathed" is to place the Scriptures in the same category as the universe and the spirit of man. All three are "God-breathed," the direct product of Almighty God.

All this makes it plain that the object of what we call "inspiration" is not the man, but the Book; not the writer, but his writings; not the speaker, but his words. The purpose of God in inspiration was not to give us a number of infallible men who would soon pass away, but to give us an infallible Book that would never pass away. As the prophet said, "All flesh is grass . . . the grass withereth, the flower fadeth, but the Word of our God shall stand forever"! Flesh may fail but the Word stands. Here is the dividing line—the great gulf fixed between most theories of inspiration and the truth. Theories look at the writers. The truth looks at the Book. Theories say, "Matthew, Mark and John were inspired." The truth says, "The Scriptures are inspired."

Result and Process

It is also evident that inspiration describes a result rather than a process. How God could control a man so that what he wrote would be the very Word of God is an inscrutable mystery, and I venture to say it will always remain so. But why should such a question concern us? What we need to know is not "How did God breathe forth the Scripture?" but "Did he do it?" When we are hungry the thing that interests us most is that there is food on the table! How the different dishes were made we are willing to leave with the cook. How the different elements were combined so as to make food, we are willing to leave to the savants. Let them discuss it. We shall eat. So to the Christian it is enough to know that the Scripture is God-breathed. We will feed upon it as the living Word of the Living God, and let the doctors wrangle over how it came to be so. I suppose that the process of inspiration will always be a field of legitimate inquiry, but it is the result that interests me most. It is better to have life than to be able to explain life. It is better to know the Scriptures are God-breathed than to know how it was done!

What Is the Extent of the Bible's Inspiration?

How far did God exercise his influence over the writers of Scripture? Did it extend only to the thoughts and ideas expressed, or did it extend down even to the choice of their

words? On this point the Bible bears no uncertain witness. The words of Scripture are inspired. Out of the mass of testimony I shall select only three references:

(1) "All scripture is God-breathed." But scripture is *graphe*—writing! And writing is impossible without words.

(2) Writing to the Corinthians the Apostle Paul declares he speaks "not in words which man's wisdom teacheth, but in words which the Holy Spirit teacheth."

(3) The testimony of our Lord is not less definite, but really advances far beyond all other declarations on this point. He reminded his hearers that heaven and earth might pass away, but not "one jot or one tittle" could in any wise pass away from the law "till all things were accomplished"!

An inspired Bible apart from inspired words is an unthinkable, absurd proposition. There is but one kind of Biblical inspiration, and that is verbal inspiration. For no matter what my own particular theory may be, it has to do with words. The Bible is a Book of words! Take away the words and you have nothing left but the paper. No, some one says, we have more than that. We have the thoughts of the Bible left, and they are inspired. This is a statement that can easily be tested. Show me a Biblical thought apart from its words! Yes, I know you might dramatize a thought and thus show it to me. But where and how did you get your thought? There is but one answer—the Bible! It may be fascinating for some to ride these metaphysical merry-go-rounds, but when the thing stops and we get off, we are back to words every time!

Verbal Inspiration and Free Agency

The doctrine of verbal inspiration has been severely criticized on the ground that it is mechanical, degrades the writers to the level of mere machines, and leaves no room for free-agency! This criticism is unfair, and reveals an ignorance, not only of the thing criticized, but also of the nature of free-agency. Suppose the criticism were based on fact. Even then we might well rely in the words of another, "The accuracy of God's revelation is a thing vastly more important than the free-agency of a few men"! But the doctrine of a verbally inspired Bible does not rob its writers of their free-agency. The ultimate aim of every Christian is to be controlled by the Holy Spirit, in thought and word and deed. If this means a loss of our free-agency, then we are all working toward

a goal which will make us nothing but machines. How foolish! To be Spirit-controlled does not mean the loss of free-agency. A free agent acts as he pleases, and the Spirit-controlled man pleases to act in accordance with the mind of the Spirit. There is nothing at all mechanical about it. Furthermore, the very men who object to the idea of inspired words are willing to approve the idea of inspired thoughts. They seem to feel that God could control the thoughts of man without violating his free-agency, but not his words. Here we might ask with Dr. Gray: "Where does the free-agency of man reside; in his mind or in his mouth?" Shall we say that a man is free when God controls his thoughts, but he is not free when that control extends to the expression of his thoughts? The whole argument is summed up well by A. J. Gordon, who remarks: "To deny the Holy Spirit speaks in Scripture is an intelligible proposition. But to admit that he speaks, then it is impossible for us to know what he says except as we have his words"!

Certainly it must always be remembered that when we speak of the inspiration of the words of Scripture, we logically mean those words that were written by Paul, Moses, and others. To this it has been replied that the documents written by Paul and Moses have perished. Why contend for the inspiration of something we do not possess? Here it is well to remind the objector that the same question might also be asked of those who believe in any kind of Biblical inspiration. But there is an answer. Granted the original documents are lost, the words of those documents are still with us through copies made before their loss. And in so far as we have these words, we have a verbally inspired Bible today. The whole science of textual criticism proceeds upon the assumption of an inspired original. And we cannot honor too highly that company of godly scholars who have labored to lead us back to this original.

Verbal inspiration does not deny there is a human element in Scripture. Or perhaps it would be more exact to speak of it as a human aspect. Every book bears the imprint of the human writer. Who has not felt the "human touch," as Paul asks for "the cloke left at Troas, the books, but especially the parchments?" Or in a thousand other instances? The Bible is the most human Book in the world! That is one reason why people love it! But this does not make void the Bible's divinity and infallibility! Human things are not necessarily fallible or false! We have got that idea from

serving a sinful humanity. Let us contemplate our Lord Jesus Christ. He was human, in the only true sense of the word. Yet he was divine, sinless, and never wrong! He was the Truth. So the Bible is the most human book in the world, yet it always speaks with divine authority, and with infallible accuracy.

Difficulties with this doctrine there may be, but they are only such as might be expected. When we refuse to accept a doctrine of Christianity because we cannot immediately solve difficulties we shall probably cease to be Christians. What man has ever solved all the problems of the Triune God, or the incarnation of Christ? Besides, no theory of inspiration has ever been advanced without its difficulties. And the doctrine of verbal inspiration has this tremendous advantage: *It is based upon the testimony of our Lord and the Book itself.*

I conclude with the beautiful figure of Gaussen. You have watched the skilful musician place his fingers upon the keyboard of the organ. And then you have heard the whispering of the winds, the crash and thunder of the storm, the tramp of armies, the chiming

of the bells, and perhaps the sobbing as of a heart torn with grief. Is the Eternal God less a genius than man? To sound forth his revelation he used a human keyboard extending over sixty centuries. When he chose to reveal the coming of the only begotten Son into the world, he laid his right hand upon Enoch, the seventh from Adam, and his left hand upon John, the weary exile of Patmos. The celestial hymn began with Enoch, "Behold, the Lord cometh with ten thousand of his saints." And in the eternal harmony of revelation the voice of John echoes in response, "Behold, he cometh with clouds, and every eye shall see him"!

On this wonderful keyboard we sometimes hear the sublime and untutored simplicity of John. Again it is the startling argument of Paul. Sometimes the fervor and solemnity of Peter. Or the majestic poetry of Isaiah, the simple narrative of Moses, the royal wisdom of Solomon. There is no deception here. It was John, and Paul, and Peter, and Isaiah. But above all, it is GOD!—*Watchman-Examiner.*

Alleged Discrepancies of the Bible

By William H. Bates, D.D., Greeley, Colorado

Chapter III

T the third meeting of the young people with the pastor to seek the solution of Scripture difficulties, Miss Rysen was first called upon for the deferred passage, on which she desired help.

Said she: "I find so much satisfaction in the Word of God just as it is, that it never occurs to me to look for discrepancies. Really, I had never noticed this one until it was recently brought up in my class. The passage is Mark 16: 14, 'Afterward he appeared unto the eleven.' Judas was dead (Matt. 27: 5), and Thomas was absent (Jno. 20: 24); consequently only ten of the apostles were present."

Said the pastor, "St. Luke uses the same form of expression: 'And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together' (24: 33). It is hardly to be supposed that both Mark and Luke were ignorant of the death of Judas and the absence of Thomas, or were incapable of making a proper mathematical computation. This difficulty seems to me to be very

easily and satisfactorily disposed of when we understand that 'the eleven' was a technical term used to denote the body of the apostolate collectively, and not as distinguishing them numerically. Accordingly, Alexander, in his commentary on Mark, page 441, says, 'The eleven has reference to the whole body, as then constituted, not to the number actually present upon any one occasion.'

The pastor continued: "When Matthew says (28: 16), 'Then the eleven disciples went away into Galilee,' he speaks numerically, and eleven disciples were there; but if he had said 'the eleven,' or 'the disciples,' he would have spoken of a body without definitely stating their number. John speaks (21: 1) of 'the disciples,' and our first impression might be that the whole apostolate was intended; but he goes on to enumerate seven only as present. St. Paul must have known of the death of Judas, but he still speaks of the diminished apostolate as 'the twelve' (1 Cor. 15: 5),—'a name, not of number, but of office,' as Lange puts it."

"It is, I may add," he went on to say, "in accordance with common rhetorical usage for

numerals, when used of a body collectively, to lose their strict numerical character. For instance, the population of Rome was divided into three parts, which were called 'tribes,' from the Latin *tribus, three*; but afterwards when the divisions were increased to thirty-five, they were still called 'tribes.' *Centumviri* means 'a hundred men.' Three judges were chosen from each of the thirty-five tribes, making one hundred and five in all, but they were called 'centumviri' nevertheless. This was their technical, official designation, which continued the same when, in the time of the emperors, the number was increased to one hundred and eighty. So *decemviri* means 'ten men'; and though the first decemvirate, 451 B. C., consisted of ten men, the second had only six. There was a decemvirate of priests which had, at different stages, two, ten, fifteen, and sixty members; but according to the mathematical meaning of the word, there should have been always and only ten. Mathematical exactness is hardly expected when speaking of the so-called 'Four Hundred' of New York society."

"By which," interrogated the lawyer, who had been paying keen attention to this disquisition, "we are to understand that numerals in such cases, when used mathematically, are used with exactness; but when used rhetorically, to denote a body collectively, or to express a technical official designation, they are used with inexactness, and may mean less or more, according to circumstances?"

"Precisely so," said the pastor. "Therefore, when we regard, as manifestly we ought to, Mark, Luke, and Paul as speaking of the apostolate as a collective whole, and not as numerically distinguished, the discrepancy, so called, instantly disappears."

The look of satisfaction that overspread the faces of the little group was delightful to behold. But George Argent, the bank teller, eagerly interposed, "It's my turn now. In my work, accounts have to balance; but here is an account that I can't make balance. Last evening I read 1 Cor. 10:8, 'And fell in one day three and twenty thousand.' My Bagster referred me back to the historical scene, Numbers 15:9, 'And those that died in the plague were twenty and four thousand.' Here seems to be a discrepancy of a thousand according to my system of bookkeeping."

The pastor smiled and said, "Even if these two texts refer to the same thing in all respects, there is no contradiction, for St. Paul does not make 'a slip of the pen,' as Ewald charges him with doing, and say that no more

than twenty-three thousand fell. If twenty-four thousand died, surely twenty-three thousand died, for the less is included in the greater. But attention to the language will show that there is not the shadow of a discrepancy. St. Paul speaks of the number that fell in 'one day,' while the larger number expresses the deaths in the entire visitation of judgment 'the plague,' which in the nature of things could hardly have been confined to the period of one day. Let me give you, by the way, this hint: Often strict attention to the precise language will resolve many an apparent difficulty, as in the case of the much bruited story with which you first came to me, that David and the threshing-floor of Ornan, 1 Araunah, 2 Sam. 24:24, and 1 Chron. 21:25."

"Hurrah!" said Fred Leges enthusiastically: "this case is just what a member of the Agnostic Club brought up in my office the week; and if I had had the wit to look carefully at the language, I could have answered him. I am learning something, thanks to you my dear pastor, and I'll do better next time."

Then he went on to say, "George's difficulty with this number seems to be quite along the line of his profession: his books must balance. Now don't laugh at a poor fellow of the legal persuasion when I say that the other day, after a bit of sharp experience, I studied the subject of *temptation*. Thank the Lord, I found what I needed. But here are a couple of passages I don't know what to do with:

Gen. 22:1, 'It came to pass after these things that God did tempt Abraham.'

James 1:13, 'God cannot be tempted with evil, neither tempteth he any man.'

A sympathetic look came into the pastor's eyes and a sympathetic tone into his voice—for he had also "suffered, being tempted"—and he responded: "The word 'tempt' (in Greek) has three distinct and well-marked stages of meaning: 1. To attempt, assay, as in Acts 16:7, 'They assayed to go into Bithynia,' or Acts 24:6, when it is translated *gone about*; 2. To try, to put to test, to prove, as in Jno. 6:6, 'This he said to prove him'; and 3. To solicit to evil, as in Matt. 4:1, 'Tempted of the devil.' It is the same Greek word in all these places. God did 'tempt,' i.e., try, test, prove, Abraham, but did not solicit him with evil, or to do evil. Thus the word 'tempt' has a good and a bad sense. The first, the good sense, may be predicated of God, but not the second. Understanding the difference of meanings in the word, the 'discrepancy' disappears."

Said Miss Rysen, "This matter of temptation recalls that a pupil in my Bible class called attention to the discrepancy between Matthew's and Luke's account of the temptation of Christ in the wilderness. According to Matt. 4: 3-10, the order of Satan's tempting is: 1. That Jesus convert stones into bread (vs. 3,4); 2. That Jesus cast himself down from a pinnacle of the temple (vs. 5-7); and 3. That Jesus fall down and worship him (vs. 8-10). But according to Luke 4: 3-12, the order is: 1. That Jesus convert stones into bread (vs. 3, 4); 2. That Jesus worship him (vs. 5-8); and 3. That Jesus cast himself down from a pinnacle of the temple (vs. 9-12). Thus Luke reverses the order of the second and third temptations as Matthew gives them."

Said the pastor, "There is a difference here, but no discrepancy. Matthew, in the use of the Greek adverbs, *tote*, 'then,' v. 5, and *palin*, 'again,' v. 8, fixes thereby the order in which the temptations occurred; but Luke uses no word whatever to indicate order, and so says nothing bearing on that question. Matthew evidently means to state both the fact and order of the three temptations, while Luke as evidently means to state, not the order, but the fact of the three. Thus, manifestly, there is no discrepancy, but only a difference in the collocation of the words, which in no wise affects the truthfulness of the narrative; for both agree in what they both intend—viz., to tell the story of three temptations, while Matthew did, and Luke did not, intend to narrate their chronological order."

Said Miss Rysen again: "Permit me to bring up still another matter. We read in Matt. 11: 11 that 'Among them that are born of women there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he.' That one who is 'least' can be 'greater' than one in comparison with whom none is greater, seems a contradiction in terms."

"Greater in what respect?" queried the pastor. "Not in physical bulk, surely, for either of the four giants whom David's heroes slew (2 Sam. 21: 16-21) must have been greater in body. The context shows that Jesus is talking about John as a *prophet*. So Luke says, 'not a greater prophet than John' (7: 28). Of all the prophets there was none greater than he. And yet, the least in the kingdom of heaven is greater!"

"This is spoken of the contrasted parties," said the pastor, "not personally, but position-

ally. It is not that the least Christian is superior to John in those things wherein by nature and grace he was distinguished; but the humblest disciple who lives under the full influence of the gospel will, by his greater advantages, know more and be further advanced in those things of which Christ is the Revealer than John,—just as a child on a hill can see more than can a man in a plain. 'The least' in this Church-age has a standing in advance of the 'greatest' in previous dispensations."

Said George, "May we have one more? In 1 Peter 2: 22, it is said of Jesus that he '*did no sin*', and in Heb. 4: 15, that he was '*without sin*'; yet in Heb. 2: 10, it is said he was '*made perfect through sufferings*'. How can he be sinless, and yet it be required, or be 'becoming,' that he be '*made perfect*'?"

Said the pastor, "Your difficulty lies in the thought that the words, '*made perfect*', necessarily imply or presuppose *moral* imperfection, which is not the case. The Greek verb so rendered is *teleioō*, and it occurs in the New Testament 24 times, being rendered 4 times *finish*, twice *fulfil*, once *consecrate* (Heb. 7: 28), 12 times *make perfect*, and 5 times *perfect*. It is derived from the noun *telos*, and occurs in the New Testament 42 times, being translated 35 times *end*, once *ending*, once *finally*, once *uttermost*, once *continual*, and 3 times *custom*. The idea of the verb is to bring to an end or to completeness, to consummate, to '*finish*', to '*fulfil*'. Our word '*perfect*' comes from the preposition *per*, *through*, and a participle from the verb *facio*, to *make*, i.e., to make through, to bring to completion, to make suitable for the object or end contemplated, to produce all the properties or qualities requisite to the nature or kind of a thing."

"From this you will see," continued the pastor, "that the kind of perfection involved—moral or otherwise—will depend upon what is under consideration. In the present case, to make Jesus a completely suitable, an entirely suitable, *archagos*, 'captain,' file-leader, of those that are being saved, he must enter into human experience, a large portion of which is '*suffering*'. For this office of leadership, a fitness or perfection that comes through community of suffering with humanity, is required. What is contemplated here, therefore, is not moral perfection, but perfect fitness, complete equipment, for this particular function. Though sinless personally, he needed the experience of suffering to qualify him for his office. Getting this correct idea of '*perfection*', the difficulty disappears."

Receiving Power

By Lawrence Keister, D.D., Scottdale, Pennsylvania

WE shall receive power"—the power required to live a supernatural life and do a supernatural work. Spiritual religion involves the presence of spiritual power, and that kind of power comes with the coming of the Holy Spirit. Wait for his coming is our Lord's unabrogated command. You will know when he comes and when you are acting under his direction and with his support.

Power is an essential element of our religion. When our Lord sent his disciples, two and two, he gave them power to heal and to cast out evil spirits. According to their report on their return it was ample and effective. They went forth to do what Jesus had been doing and to preach as he had been preaching. They were advance agents of his kingdom attesting their mission by miracles of healing and the overthrow of evil.

The work of God requires more than human effort and agency. Apparent from the first this fact still remains. Can the Church be content with education and organization? Shall Christians assume that they have received the Spirit according to the purpose and the command of our Lord? Must they not do as our Lord directs, wait for the Spirit and the Spirit's power and receive both as their appointed equipment for Christian life and work? They are to work under their invisible Leader, meeting new conditions and temptations, preaching the Gospel as the power of God, and calling men from a life of careless indifference and downright disobedience to a life of well-defined duty and sincere devotion, never ceasing and never failing till men are marshalled in the service of God.

Only as Christian people receive power by receiving the Spirit is their task really possible. Perhaps there are leaders who covet the power without the presence of the Spirit but they will discover that there is no separation. Only as we possess the Spirit or, rather, as the Spirit possesses us, are we prepared to exercise his power. Our religion is not intended to make us independent of God and to develop dictators with a new field for an old self-life, but on the other hand it makes us servants of God and men so that he who would be chief in this group must be servant of all.

"He-men" and supermen, of whom we hear so much and know so little, being human in-

ventions are of the earth earthy. Athletic fall short of spiritual dynamics. That which is born of the flesh is flesh and that which is born of the Spirit is spirit. The modernist exalts scholarship at the expense of inspiration; the material as compared with the spiritual; the power of nature to originate new forms as against the power of God to create and sustain. He rearranges the universe according to his own idea and calmly offers his wisdom as the last word in science and religion. The real difficulty with this theory is, not that more men do not adopt it, but that God does not adopt it. He still works in his own way.

The religion of Christ is self-sustaining. It is not dependent on something else for energy or success. God is love and when the Spirit sheds abroad in our hearts the love of God he renders us a supreme service. He introduces into our lives the very principle and motive of the divine life. We are related upward and enabled to address God as our Father in heaven and also to live as his children on earth.

The God of the Christian is love, the God of all grace and therefore the source of love and life and light. As such Christians approach him in prayer and invoke his aid. Men who defer to numbers and magnitude and "the consensus of opinion" worship the gods of this world. They "think" for themselves to be sure but what God thinks is more impressive and more important to know for his thoughts are always higher than our thoughts and his ways higher than our ways. His thoughts are like himself and when they enter our minds they come like angels from his presence and bring a real revelation.

The power of the Spirit is the power of God as the presence of the Spirit is the presence of God. Both are real in the experience of the believer and in the Church as a worshipping body. If any man has not the Spirit of Christ he is none of his. If any Church lacks the presence and power of the Spirit, is it altogether Christian or only partly so? The Church is the repository of the oracles of God because it is the habitation of God through the Spirit. It is a supernatural agency. Its character is fixed and it proceeds according to the principles of its own life.

This is the real test of the Church, has it received the Spirit and is it advancing under

is leadership? Is it doing its appointed work by means of the promised power? Is this the secret of its success? When these questions are answered as they should be no one will be in doubt. We know when God is near. We are aware of his presence and power when these are manifested in the life of the believer and in the midst of his people.

The gates of hell shall not prevail against the Church. No external agency can overcome it but the Church may sell its birthright, it may lower its life by compromise and indifference, it may sink to the level of a merely human organization and come to the place where God removes its candlestick. John asserts that any one who loves the world has not the love of the Father in him. Can the same be said of a Church? These two kinds of love are as different as their objects. No easy-going doctrine can obliterate the difference and the worldly Church or Church member must make choice of one or the other and

prepare to become all one or all the other.

Paul's warning is scientific and sensible. Be not deceived, God is not mocked. Whatsoever a man soweth that shall he also reap. If he sows to the flesh of the flesh, he reaps corruption, but if he sows to the Spirit he shall of the Spirit reap eternal life. How important then to follow the direction given by our Lord, to receive power by receiving the Spirit. It is essential for the believer and for the Church. The whole Gospel is required, every provision of divine grace, in view of the mighty task of human redemption.

Christians receive power when they receive the Spirit, power for spiritual life and service, power such as God alone can give, power that proves its divine origin and efficiency by its transforming influence. Can we ask more time and more light before we act, or shall we act at once in the light we now have? God awaits our answer.

The Heroic Appeal

A recent number of the *Reminder* of the First Baptist Church of Dallas, Texas, had the following heroic appeal by Doctor J. H. Jowett. We are reproducing the appeal with the prayer that every member of this great Church may read it prayerfully and seriously and be inspired by it to a more faithful service:

"I am profoundly convinced that we have lost enormously by diluting our Christian appeals, by relaxing their vigor, by moderating their terms, and by softening the imperial call until the material bugle has become the shepherd's lute, and until the blood-red flag of the Lord has become a washed-out symbol for a weak and nerveless host!

"What I mean is this: we shall gain more recruits by a stern and rugged challenge than by sweet and weak constraints. There is an element imbedded in the very nature of man that thrills to the valorous task, something that rises refreshed at a menace, and when hostilities abound 'puts on strength and victory like a robe!' The great and conquering fellowships in history have been born of the kindling touch of chivalrous and exacting demands.

"When Garibaldi started on the wildest and most romantic of all his marches he issued this proclamation: 'I am going out from Rome. Let those who wish to continue the war against the stranger come with me. I

offer neither pay, nor quarters, nor provisions. I offer hunger, thirst, forced marches, battles and death. Let him who loves his country in his heart, and not with his lips only, follow me!'

Is there any one of us whose blood is not stirred by that challenge, and who does not feel the splendid allurement of that bare and ragged crusade? Belittle your appeals and you will breed dwarfs; stiffen your challenge and you will rear a race of giants! "The Son of God goes forth to war," war against all that is crooked and oppressive, and unfair, and mean. He does not promise his soldiers ease; He does not promise them exalted station; He does not promise them wealth.

What then? He promises them mighty adversaries, hand-to-hand fighting, death's grip again and again; but He also promises them the health that springs from chivalrous warfare; He promises them the spiritual satisfaction which is the very marrow of life's choicest feasts. He promises them the benediction of those whom they help to emancipate; He promises them the glory of the final triumph, and above all, and everything, He promises them Himself!"

* * *

"There is a little plant in my soul called Reverence, which I like to have watered about once a week."—Oliver Wendell Holmes.

FLASHLIGHTS

By Edwin Whittier Caswell, D.D., Middletown, Delaware

And their works do follow them.—Rev. 14: 13.

The beloved Apostle John, who heard the voices in the heavenly world and who revealed his wonderful vision in the last book of the Bible, has been experiencing the glory of this text for twenty centuries. Through the twelve gates of the City celestial, multitudes from all lands have been assembling in the home of the Father's house, who have read or have heard the wonderful words of John's fourth Gospel, his Epistles and the Book of Revelation. The good works of his writings and preaching have followed him where he is resting from his labors in eternal blessedness and victory. He followed Christ's command to proclaim the Gospel to every creature, saving, comforting, guiding myriads of fellow travellers in their homeward journey.

Who can estimate the influence of the young, unlettered fisherman whom Jesus called away from his nets to catch immortal men? What if John had refused the call, as many do? What a destiny of wonderful service he would have surrendered!

Can it be that there is a minister, a missionary or a follower of Jesus since the early days of Christianity who did not come under the influence of this disciple, who had leaned his head upon the bosom of Jesus in loving devotion? Are not his writings, his works and words following him in a floodtide of praise, honor and glory at his mansion beside the sea of glass?

No human measuring line can compass the eternal influence following this disciple with ever increasing majesty and splendor.

Then to remember if John had not written his fourth Gospel, there would have been nothing in the New Testament about the many mansions Jesus had gone to prepare for those who love Him; nothing about His farewell words to the disciples, His intercessory prayer; nothing about the man born blind being healed, the woman of Samaria being saved, or Lazarus being raised from the dead. Nothing about the Logos, the Word that was made flesh, that was God, and in the beginning with God. There would have been nothing about Jesus being the Light of the world, the Bread of life, the Good Shepherd, or of His wonderful conversation with Nico-

demus, of His healing of the nobleman's son or the miracle of Cana.

Not to speak of the Epistles and the Book of Revelation, what a loss to the world if the fourth Gospel had not been written, which is considered by many as a supplement or a completion of the Gospel of Luke. If one were to be called upon to choose the most precious book of the Bible and could have no other, would it not be the Gospel of John?

For the preaching of the cross, is to them that perish foolishness; but unto us which are saved, it is the power of God.—1 Cor. 1: 18.

Is not every rebellious soul a victim of suicide? Our heavenly Father created us pure and good. Every gift of God is good, but evil is a perversion of good. Palestine was a beautiful Canaan for Israel but building altars on the hillside for the worship of idols making images of God's gold, led to idolatry. Men today pervert the Gospel of Christ turning it to their own destruction. They deny the Lord Who bought them, considering the glorious Christ only a human martyr rather than the sacrificing, Divine Saviour. The deity of Christ Jesus is foolishness to them that perish. They wrest the Holy Scriptures to their own destruction. Paul says, "Let such be accursed."

Every blessing from God may be turned into a curse by infidelity, distrust and unbelief. Our God given power of choice involves the privilege of choosing evil. Ruin or rapture are held out by the hand of the Father to every child. His masterpiece in creation could not have been made without the freedom to choose.

His winds will drive on rocks or towards the haven of heaven. His riches will make a miser or a philanthropist. His sun may blind us or reveal its light and glory according to our look. Whatsoever is not of faith is sin. We are to believe God in His words in the Book of books, in His miracles, in His wonderful gifts of good and perfect things, every one of which will then become a blessing to the believer. Rejecting the deity of His Son, denying the power of the blood of the crucifying One to cleanse our sin away, tearing out the leaves of His Holy Scriptures, we may for ourselves turn heaven into hell, light into

arkness and make for ourselves discord in the music of the universe.

Sin, the Satan serpent, has therefore power we admit him into the soul, to ruin immortal manhood by our refusal of the Infinite arms outstretched on Calvary to encircle His lost children.

late answered, "What I have written, I have written."—John 19: 22.

Pilate put a writing upon the cross which read, "Jesus of Nazareth, the King of the Jews." The Jews objected to the title, saying, "Write, he said, 'I am the King of the Jews.'" Pilate found no fault in Christ; he believed him innocent, endeavored to release unto them Jesus when they chose Barabbas. Pilate then washed his hands of the great guilt of the crucifixion, or tried to do so. But at last he suffered Jesus to be crucified because he feared the Roman government and the Jewish people. We are glad he had the courage to label Christ as King of all kingdoms, the cross being His throne and all races His redeemed subjects.

There are those today who would change Pilate's inscription, who seek to wipe out the verdict of the centuries, denying His deity and kingship, calling Him a prophet, a philosopher, a patriot, while all the world is singing, "Crown Him Lord of all." All the nations who opposed Him have fallen, all who have welcomed His reign are rising; every tongue shall confess finally His lordship. Every knee shall bow before His majesty.

Roman law and Hebrew bigotry nailed Him to a cross of ignominy, but multitudes have owned His sovereign sway and felt the power of His cleansing blood.

We do not search for the body of Jesus amid Egyptian sepulchres; He is not there—He is risen! He is reigning, He is alive forevermore, the revelation of the Father, the explanation of history, the life of the family of God. Without Him, the universe is a failure, existence a mockery, hope a cruelty. With Him, all are yours because Christ is God, blessed forevermore.

The unfeigned faith that is in thee, which dwelt first in my grandmother, Lois, and thy mother, Eunice.—2 Tim. 1: 5.

How often the children in a home exclaim, "Where is grandmother?" She has such interesting stories to tell them; she often quietly settles disputes among the children; she had seen so many troubles, she knew just what to

do to bring comfort to little sorrows. She could hold the baby in her arms while mother worked. She could bind up Johnnie's bruised finger; she was around everywhere on Mother's busy day.

The faith of Grandmother Lois, imparted first to the daughter Eunice and then to her son Timothy, is a beautiful example of home influence extending through the line of posterity. From a child Timothy had been instructed in the Holy Scriptures, which made him wise unto salvation. How faithful the grandmother had been to her daughter who had such a son as Timothy to assist Paul in his mighty mission among the Gentile nations. Happy mother and grandmother in such a family! Where the early conversion of children is a matter expected by all.

Every parent should consider himself a priest of the household leading the children by prayer and example into the church of the living God. In this church in the house, how easy to assimilate the true Christian spirit, while neglecting the Bible and prayer service in the home means wayward youth in the future.

It is said of Susannah Wesley, who had nineteen children, all of whom she educated and trained, that her hand rings every Methodist church bell around the wide world, and it might be added, her voice sings in every congregation in all Christendom, through Charles Wesley's hymns.

Martha, Martha, thou art careful and troubled about many things.—Luke 10: 41.

Martha, over anxious about her daily toil, her many things about the home life, felt too busy for morning prayers and fellowship with Jesus. She desired the Master to rebuke Mary for neglecting to aid her. Christ rebuked Martha instead of Mary, saying, "But one thing is needful, the higher and better part of the soul's sustenance in communion with Jesus. Daily duties we have with us always, but they had Christ only on occasional visits. Mary is feeding her soul with the bread of everlasting life while Martha is swallowed up in the things of this life.

There is a slavery of toil, of fashion, of pleasure, of social life, of business engagements which often interfere with morning and evening prayer. Life seems too crowded with the multitude of other things to allow a brief interview at the feet of the Master. We should take time to sit at His feet and be filled with His fullness, after which we

can do wonderful service in the church and in the avocations of life. We do not lose any time given to Him.

How many exclaim, "I pray thee, have me excused"? My late Saturday night toil prevents my Sunday morning worship; or, my many engagements interfere with spiritual communion. I really have no time at present for an interview with my Lord. When I have a more convenient season, I will send for Him. Poor famished follower, feeding wholly upon things perishable rather than upon the eternal food of Christ Himself. Jesus says, "If ye eat of Me, ye shall live by Me." This is the only life worth living, in Him. Putting Christ first everywhere you will enjoy every other blessing that follows; having the one thing needful, all other good is yours.

As one whom his mother comforteth, so will I comfort you."—Isaiah 66: 13.

There is a legend telling of a mother's love, so strong that she held on to her son though he was wholly given to a harlot. In an evil hour, the jealous paramour got the young man to promise to bring to her the heart of his mother.

The legend pictures him hurrying to his charmer with a bundle under his arm, containing the mother's heart. As he stumbled and fell, the voice he knew so well spoke with tender solicitude out of the bleeding heart, "my son, are you hurt?" He could murder his mother but not destroy her affection.

The uttermost rebellious sinner may strike at the heart of the mother love of God, may kill His only begotten Son, but the blood from the bleeding heart of the Saviour will cleanse away the sin of the penitent, making the heart deserving soul whiter than the snow. Is not the love of a true mother nearest to the likeness of the love of Christ for the Father's lost children? God cannot be otherwise than love, and man cannot be otherwise than free to choose between unchangeable love and everlasting sin and Satan.

Man's love may become hardened in sin, as to be finally changeless past feeling, while the Father's love goes on forever. He says, "Whosoever will may come," but what the will has been hardened in the cement of evil? Still God is love, angels are ministering, and heaven's gates are ajar.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

In May nature realizes the possibilities of the unseen, and makes visible things out of the invisible. Thus nature is a kaleidoscope of object lessons, fertile in parables. Jesus has given us some parables and their explanation; so that we may understand all parables.

The Silent Forces

Hebrews 10: 32; 11: 12

The spectacular appeals to the ordinary man. The things seen and felt weigh heavy with the most of us. In the struggles of the good against the evil it often seems as if the animal selfishness of man swallows the deeds of kindness, as a river melts the snowflakes. Can we do anything to stop the maelstrom of worldliness? Many say with Job's wife, "Curse God and die." This is cowardice and ingratitude. The silent forces of the good and great God are at work, in unseen depths. God has long withheld His power, as nature does in winter; but God's forces are accumulating, and the springtime of His kingdom is at hand. All is well.

The silent forces of God are irresistible. Jesus taught this in His parables and precepts. "The kingdom of God is as if a man cast seed upon the earth, and the seed should spring up and grow, he knoweth not how." An atheist prepared for herself a rockbound tomb, steel clamped, to defy any power, natural or supernatural. But a tiny seed was buried with her body. It grew and found a crevice in the work of man. Soon it burst open the iron bands and overturned the tomb. The hills are being split up continually by the silent forces of nature. History abounds in proof of silent work that could not be resisted. This is the watchword of the Church.

Our thoughts are the result of silent forces. A seemingly small truth is heard, by chance. Gradually it changes all our methods of

bought, and there grows up a fresh system, teeming with truths of God and man. Prof. Romanes was thus transformed from a sceptic to a believer. Stanley found the seed of truth in the shadows of darkest Africa. One thought of God, cherished, makes all life teem with new joys, as we think His thoughts after him.

Our loves are the fruit of silent forces. Many have said, "I will always hate that man. I will have revenge." But the love of God entered the heart, and hatred died. Love sprang up for all God's creatures. The wrongdoer was forgiven and treated kindly. Thus love is weaned from sinful things and wedded to the good and the beautiful. Instead of a vague fear of God, there steals into the soul joy unspeakable and a devotion undying.

Our moral consciousness is awakened by the silent touch of God's Spirit upon ours. The "still, small voice" is the voice of God, and the guide to life. The spiritual life bursts the shell of materialism. And faith realizes our hope.

"Not With Observation"

Luke 17: 20-37

Ever since Jesus organized His Church the world has said, "The Church is dying, or dead." The Emperor Diocletian struck off a medal to commemorate the extermination of the Christian Sect. Voltaire said that in a hundred years the Christian Church would be known only to antiquarians!!!

Jesus found the demand for something showy. Many men and women are still children, captivated by the spectacular. Some of the friends of Christ wanted to make Him a temporal King. That would be retrograde. He lost many followers, but He gained the fullest success. "My kingdom cometh not with observation."

The change in public opinion the last century is amazing. Consider the tournament, night errantry, dueling, slavery, the sweating system, and a hundred customs now outlawed. All these reforms show the unseen tide of the spirit of Christ. Korea is a wonderful illustration, now Christian.

Jesus taught that the inward spirit of man is more important than the outward expression. The body is less than the soul, the organization less than the Spirit. The Spirit of Christ is leavening all society and all government, but "not with observation."

When a man accepts Christ and becomes a citizen of His kingdom, often he is disappointed that the conditions of his life are not changed. Good and evil surge around him and within him. He must still struggle against opposing forces. But now he has the vision and the strength required. When one looks at the wheels and shafts, the belts and drums of a great factory, there seems to be "confusion worse confounded." One part goes contrary to another, and nothing seems to be accomplished. But let him go to the finished product. It is seen to be perfect and beautiful. So it is in our life. Amid the confusion, often increased by our blunders, the will of Christ is being accomplished, but "not with observation." We must not be discouraged with the half-finished product. His Spirit is not done with us yet. He will perfect that which He has begun, and will present us "spotless before the throne."

Our Eternal Resources

2 Corinthians 12: 1-10

Man's sufficiency is of God. Our own resources will be found utterly inadequate. Some prefer ragtime to the supernal melodies of an oratorio. The animal part of man finds no need for God, because it cannot know Him; but man's Godward nature glories in the unlimited backing that God provides. "Our sufficiency is of God" (2 Cor. 3:5).

Our Puritan Fathers found their resources in God, when persecuted in their own land; and by His grace they braved the perils of the stormy Atlantic and the worse conditions of the "bleak New England shores." George Washington, at Valley Forge, upon his knees found his sufficiency in God. Abraham Lincoln depended upon the eternal resources of God all through the awful Civil War. Oliver Cromwell told his parliament, "If you wish to make God's will done on earth, sing Luther's Psalm, God is our refuge and strength," "Ein' feste Burg."

The philosophy of this sufficiency is this, that God is working out in us personally His own plan for us and for the world. He has identified Himself with humanity in the person of Jesus Christ, His Son. He has made our cause His cause. In the struggle of the right against the wrong, He has put all His resources into the campaign, which must inevitably end in glorious victory for God and His children.

God will not deluge us with help. He wants us to work with Him, and do our part.

Then He will supplement our efforts with His unlimited resources. He does not wish to pauperize us. "Behind the dim unknown standeth God amid the shadows keeping watch above His own."

When disappointments and sorrows come we find in God all-sufficient resources. Even small troubles break down the morale of those that are weak because selfish; but those trusting fully in God can endure the greatest troubles unmoved. The fire secretly fed with oil is not easily blown out. You cannot dip dry the pool on the beach that is connected with the ocean. Our resources in God are unlimited.

Two-Fold Immortality

Revelation 14: 13-20

God has given to man a two-fold immortality. He has an immortal personality, and he may render to God and man an immortal service. When the child of God "shuffles off this mortal coil" he himself enters into the perfect state, the "imago," of the blissful immortality; and "his works do follow with him." Man has thus a subjective and an objective immortality. He has this two-fold immortality in both worlds.

Personal immortality was brought to light by Jesus Christ. Some ancients thought that the spirit of man is like the music of an instrument, nothing apart from the instrument and the player. Others thought that the body is the candle, and the spirit the light. But we know that our life is not throttled into nothingness, like the gas jet, when the body dies. Our chief concern is to live in such a way that our future life will be the blessed and not the wretched immortality.

Many would like to believe in the annihilation of the soul. An African chief, who had slain many victims, exclaimed, "There is no life after death. There cannot be. There must not be. I do not want to meet the men I have killed." Some in Christian America feel the same. But we must face the fact that we and others will continue to exist, in an unbroken continuity. For those living a righteous life in Christ this is a glorious, uplifting, inspiring truth.

Living this Christian immortality in this mortal flesh, life is an abounding joy, as well as an ever accumulating treasure. Many try to live a double life, corresponding to the double mind, half Christ and half self, half heavenly and half worldly. The result in-

evitably is misery, full of disappointments and fears. But living the Christ-life absolutely we never ask, Is life worth living? Honey is taken out of the rocks. Flowers are plucked amid the thorns. The glory of the heavenly life is already ours.

Living such an immortal life while in the flesh, it is easy to do the good that will live after us in the lives of others in this world and the next. So we strive to do as much good as possible, and make the world better and other lives richer. The objective immortality comes from our influence upon the immortal nature of others. If by grace divine we lead a soul to Christ, or help one to live nearer to Him, our life will be immortalized in that life. "These are they whom Thou hast given me."

These truths reveal to us the nature of the "inheritance incorruptible and undefiled, that faideth not away, reserved for us." In the kingdom above we may lay up treasures, not subject to the vicissitudes of earthly wealth. Sowing to the spirit we shall reap of the spirit real an incorruptible immortality, two-fold. "Everyone that hath left houses or brethren for my sake shall receive a hundred-fold and shall inherit eternal life."

* * *

Are You Liked?

We ought to want people to like us. We ought to make sure that people do like us; it is a duty to God to be liked by men. For, as Mr. Moody used to say, "If you would win a man to Christ, you must first win him to yourself." So Mr. and Mrs. Ralph Norton, in their blessed work of soul-winning among the soldiers in Great Britain and Belgium, remembering this principle of Mr. Moody's, have taken care to win the boys in every legitimate temporal way, caring for their bodily needs and comfort and proper entertainment. It was in a recent letter to *The Sunday School Times* that Mrs. Norton spoke of some of the soldiers who were the fruits of personal work,—"the only way they could be won, for we have had first to win them to ourselves, then to our Savior." It often will cost us time and trouble and a going out of our way to get close to people in our community on their human and temporal side, seeking out their interests and thus making ourselves attractive to them; but unless we are ready to do this we have little hope of making our Savior attractive to them.—*S. S. Times*.

LIBRARY TABLE

Reviews of Recent Books

By Professor L. S. Keyser, D.D., Springfield, Ohio

Parson's Adventures. By G. W. McPherson. Yonkers Book Company, 34 Saint Andrews Place, Yonkers, N. Y. Price, \$2.50 (carriage extra).

Since this true story of adventure has been given to the public, there seems to be little need for fiction like "The Sky Pilot" and "Black Rock." Thrilling as those stories are, this story of real life by Dr. McPherson is more thrilling. As you read along, you say to yourself, "This is not fiction; this is real life." Like others, we confess frankly that we have lost sleep over this story. Having begun on a fast-moving train, bound for a distant city, we spent a large part of the night poring over its throbbing pages. The author is the well-known superintendent of "Old Tent Evangel," New York, which has been instrumental in bringing hundreds of sinners, rich and poor, to a saving knowledge of Christ. He is also the author of a number of useful books, all of which have been reviewed in these columns. He has had a remarkable career. In both the physical and the spiritual realm he has had many adventures, and has proved himself to be both a physical and moral hero. This fascinating story narrates his career from his boyhood home in Cape Breton, Nova Scotia, to the Rocky Mountains, then to college and seminary, through several brief pastorates to his final settlement in the position which he now occupies. Among the Rockies he had many thrilling adventures—you might call them "hair-breadth escapes"—which are more interesting than the adventure stories of the west that are manufactured by the fertile imagination of fiction writers. In one case he actually had to knock out a big ruffian who had a local reputation as a fighter and who attacked Mr. McPherson with malice prepense. After he had won the victory, and made the fellow cry "enough," he told him that he had saved him, wanted him to come to Christ and be saved, hoped he would be converted, and that they would meet in heaven. Even to this day Dr. McPherson says he hopes to meet his old enemy in the better world. What else but the Christian religion could give a man such a magnanimous spirit? Our author closes his book with two vital chapters on the

baleful influence of Modernism. It is a book that throbs with life.

The Bankruptcy of Evolution. By Rev. H. C. Morton, M.A., Ph.D. Marshall Brothers, Limited, London, Edinburgh and New York. Price, 2s. 6d.

The following review of this book has been written for this magazine by Rev. Henry Lawson, D.D., of Ottawa, Ontario. We have not read the book, but have confidence in Dr. Lawson's fair judgment. He says: "Dr. Morton, who is a noted Wesleyan minister in England, in this book, which has just been published, gives evidence of keen insight and logical reasoning, and thus imparts to his readers the benefit of his extensive researches and deep thinking. This book of 196 pages is of great and vital interest. Those who want facts, and a fair and reasonable survey of the various phases of what passes by the name of evolution, will do well to get this book and give it a thoughtful and candid reading."

The Church Year: Studies in the Introits, Collects, Epistles and Gospels. By Rev. Paul Zeller Strodach, D.D. The United Lutheran Publication House, Philadelphia, Pa. Price, \$2.00.

The author of this signally important work is well known in the Lutheran Church as a specialist in liturgical forms and services. He has studied the subject with deep interest, and has made extended researches. If you want to know the history of these beautiful and impressive forms of worship, get the book. Here you may learn the meaning of the Church Year, its various festival days, the several parts of the service, the reason why these days are observed, and the spiritual uplift that follows a sincere observance of them. You may also learn from this volume the historical setting and sources of the different factors of the Christian Year and all its cycles. The work also contains an exposition of the pericopes—that is, the epistles and gospels—for each Sunday of the year.

Our author is not an extremist in his love of churchly services. He shows that the reformers of the sixteenth century eliminated from the services many of the useless cere-

monies of the medieval church, especially those that inculcated unscriptural doctrines, and retained only those forms that were evangelical. In the Lutheran Church prescribed forms of worship are not forced upon a congregation, and all services have a distinct Biblical basis. Dr. Strodach has given all Christian people a very informing book.

Facts About Our Bible: Its Historicity, Inerrancy and Inspiration. By Pastor Elmer E. Francke. The People's Christian Bulletin, 573 West 81st Street, New York City. Price, 50 cents.

Besides being a powerful argument for the divine character of the Bible, this booklet gives much information in compact form respecting the Bible, its history, the manuscripts of various kinds and the many translations made throughout the ages. So far as unbelievers are concerned, we believe that, if they could be induced to read this book and a few others of like character, they might be convinced of the truth and divine authority of the Bible and thus be led to go to Christ for a genuine conversion and experience. The author may hold some doctrines that the reviewer cannot endorse, but they are not thrust forward in this book, which is one of the best small works on Christian apologetics that has recently come from the press.

The Family: A Study Book for Groups and Individuals. By Rev. F. K. Fretz, Ph.D. The United Lutheran Publication House, Philadelphia, Pa. Cloth, 40 cents.

We heartily endorse this book. It was prepared by the author, and was passed on favorably by the Committee of Moral and Social Welfare of the United Lutheran Church in America. Having passed through so many critical hands before it was sent to the printer, it ought to be a good book; and that is what it is. The family is regarded as a divine institution, not a mere accident of evolution, nor a mere human device. The author positively states that it was instituted in the garden of Eden when the first man and the first woman were created, and that Christ Himself endorsed the Old Testament record of the establishment of this holy relation between one man and one woman. That is the right position. As long as the majority of our people will look upon the family as divinely instituted according to the Biblical account, there is hope for our Christian civilization. This book also treats the question of divorce in a way that pleases us very much. Here high ideals are set forth for the family, and

we hope that the book will have a wide circulation and do much good.

God's Dispensations: The Key to God's Revelation. By Rev. Luther A. Arthur. Order from the author, Huntington Beach, California. Price, 35 cents.

The doctrine of the several divine dispensations in the history of God's dealings with the people of the world affords a safe key to Biblical interpretation. If the radical critics of the Bible could have gotten this conception in time, they might never have fallen into the habit of tearing the Bible to pieces. They would have seen that God has always dealt with his people differently in different eras and yet that one dispensation always merges into its successor through God's special intervention. This view will explain many things in the Bible over which critics and infidels are constantly stumbling. Just as parents deal with their children according to their age and development, so has God all through the ages dealt with his people. The several dispensations of the Biblical revelation are clearly and strikingly set forth in this booklet. It is instructive, and, being that, it is inspiring.

Lenten Sermons. By Dr. Oskar Pank; translated by Dr. John W. Richards. The United Lutheran Publication House, Philadelphia and New York. Price, \$1.00.

This book convinces us more than ever that the only true and effective kind of preaching is the positive kind. In these pointed and inspiring discourses there is not one suggestion of criticism or doubt, but the simple proclamation of the gospel just as it is and just as it has been received by the historic church from the apostolic age. Is it any wonder that the bear upon them the apostolic marks and carry with them apostolic power? And who is Dr. Pank? He is one of the greatest evangelical preachers of Germany. From 1884 to 1911 he was pastor of St. Thomas' Church, Leipzig. As chief pastor he was accustomed to preach in the church on the principal festival days of the Church Year. Whenever he was announced to preach, the church was crowded to the doors. In his audiences were people of all classes—wage-earners, members of the learned professions, officers of the garrison, professors and students of the university. Says the foreword of the book, "His preaching attracted them all, because it had a message for all of them." "His first sentence would grip his audience, and attention never flagged a moment until the concluding amen." Perhaps the sermons were more powerful when they

erson of the preacher was right there, but they also read well. There is about them a strong note of originality; if not of thought, of the manner of presenting the simple truths of the gospel. The translation is fluent and readable.

Forces in Foreign Missions. By George Drach, D.D. The United Lutheran Publication House, Philadelphia, New York and Chicago. Price, 75 cents.

Our author begins his work in the right way—by describing the divine forces in foreign missions: these he finds in the teachings of the Old and New Testaments. It is the very nature of the Christian religion as depicted and revealed in the Bible to be missionary. Being the true and final religion, it is meant for all men. God is the universal Father; that makes all men brothers; hence, if some do not have a true knowledge of Him, it is the business of the rest to make Him known. The original promise was that in Abraham all nations should be blessed. Christ and His apostles proclaimed the gospel for all peoples. The great commission of our Lord is God's command to disciple all nations by baptizing and teaching them. And the command is definite that Christ's message of salvation through Himself is to be the subject to be proclaimed throughout all the world. In this Dr. Drach puts the right evangelical foundation under his work. He begins with the Bible and Christ. Then he discusses the human forces, the opposing forces, the forces in the field, the organized forces at home and abroad. It is all very well done. Lutheran missions are especially described, but all Christians will profit greatly by the reading of this vital book, which lays upon all the obligation and privilege of sending the gospel to the ends of the earth.

Psychology of Religious Experience. By Professor Francis L. Strickland, of the Boston University School of Theology. The Abingdon Press, New York and Cincinnati. Price, \$2.00.

It is difficult to appraise a book like this. It contains so many things both to approve and disapprove that one constantly wavers between the two. The author seems to stand for a Christian experience of a supernatural order, and yet one cannot always be sure that it is not, after all, only an evolution of man's natural powers. We can see no reason why theology and psychology should so often be put in opposition to each other. In our own study of the problem of Christian experience

from the two viewpoints, we have not found the one opposed to the other, but, on the contrary, merging together and harmonizing in a most beautiful way. Indeed, if the God of the Bible is the Creator of the universe and of man, there must be divine unity of truth everywhere, and all true sciences must correlate. When Dr. Strickland says (p. 110) that the answer to the questions, "What is the Christian life?" and, "What is the nature of the experience by which and through which one enters the Christian life?" must "be in terms of psychology," we beg to dissent, if he means that theology, too, cannot answer those questions. The fact is, both theology and psychology, if they are Christian, can answer them, and both of them will reach the same conclusion. Looked at from God's side, conversion is a divine act making an impingement on the soul's consciousness. Looked at from the human side, the soul is so constituted that it can be made receptive, by divine grace and power, of such an experience. There is every reason to believe that all the sciences, when they stay in the realm of facts and experience, form a marvelous unity, proving that One Creative and Conserving Mind informs and operates in all realms of truth and reality.

Bible Cross-Word Puzzle Book. By Rev. Paul J. Hoh. George H. Doran Company, New York. Price, \$1.50 net.

As books of this kind are out of the reviewer's line, he will simply quote the publisher's note concerning it, having examined it sufficiently to endorse the quotation: "This is the first published volume of cross-word puzzles made up of words taken wholly from the Bible. There are fifty-two puzzles, one for each week. In beauty, ingenuity and suggestiveness of design, as well as in the selection of words, this collection would be difficult to surpass. The designs range from the stone tablets of the Ten Commandments to one of the Christmas tree, and the puzzles vary in difficulty for all ages. Teachers and parents will welcome this admirable method of imparting Biblical information in a way that will interest young people and children. It will also be found to be a most entertaining way of testing the Biblical knowledge of adults. A pamphlet containing the solutions will be sent upon receipt of 15 cents." The author is one of the leading ministers of the Lutheran Church, and is deeply interested in religious education. We have no doubt that the book will lead to increased interest in the study of the Bible.

The Religion of the Incarnation. By Bishop E. R. Hendrix, D.D., LL.D. Publishing House of the M. E. Church South, Nashville, Tenn.; Dallas, Texas.

This vital book contains the Cole Lectures delivered by Bishop Hendrix a number of years ago at Vanderbilt University. The Biblical teaching of the incarnation of the Son of God is here lucidly set forth and cogently defended. When Bishop Hendrix emphasizes the incarnation as central, he does not mean in any way to minimize the atonement which Christ wrought for the world. Indeed, the incarnation was necessary in order that the divine Son could make expiation for sin. The unincarnate Logos could not have suffered, died on the cross, and thus taken man's place before the law of God. He had to be "born of a woman, born under the law, in order to redeem them that were under the law."

In these days this book is greatly needed. The several chapters deal with the following theses: "The Historical Basis" (a most important discussion); "The Doctrinal Basis," "The Immanent Christ," "The Eternal Atonement," "The Lordship of Christ," "The Ascended Christ." Here surely is a rich banquet of doctrinal and spiritual truth. There is no shading of the great doctrines of redemption, no equivocation, no uncertainty; all is made as clear as language can make it. Such a book is a delight and an uplift to the evangelical soul.

Christus Auctor: A Manual of Christian Evidence. By Warren A. Candler, D.D., LL.D. Publishing House of the M. E. Church South, Nashville, Tenn., Dallas, Tex.

Although this book was published in 1900, it is still valuable. If young people in our colleges and seminaries were disciplined in this book or one like it, instead of in the critical speculations of the unregenerate, the results would be most salutary. The main *loci* of a system of Christian Apologetics are treated in this volume, briefly, but effectively. Christ is made central, and then all the other proofs are gathered around him. The proper use of human reason is set forth in a well-argued section. Another part deals with the antecedent probability of a special divine revelation. The arguments for the divine existence are convincingly presented. The author shows clearly that no one living in the time of the apostles could have invented such a person as Christ or such exalted doctrines and ethics as He taught. The historical evidences

are not slighted. The internal evidences for the divine inspiration of the Bible are brilliantly amplified. In brief, it is through and through a good book, and we wish everybody could read it, and especially the young people in our colleges and universities who are imbibing rationalistic and skeptical notions from the teaching of pseudo-science.

The Book of the Unveiling. By Robert Lower Fletcher. Published by the author, Wheeling, W. Va. 10 cents; edition with cover, 20 cents.

This booklet deals with the practical problems of the Revelation of St. John. It defends the premillenarian view, and maintains that this view, when rightly understood, does not cool evangelistic fervor and make men indifferent to the spread of the gospel at the present time. As to the merit of the argument, we do not feel competent to judge, but we believe people ought to be open-minded enough to examine all sides of these disputed questions, and that the discussion should be carried on in a kindly spirit, just as Mr. Fletcher does in this production.

Thy Kingdom Come: An Exposition of the Apocalypse. By Professor Carl A. Blomgren, Ph.D. Augustana Book Concern, Rock Island, Ill. Price, \$1.25.

We have here an excellent example of the fine art of Biblical exposition. Perhaps not every one will agree with Dr. Blomgren's interpretation on all points, but all persons will have to respect his diligence, sincerity and thoroughness. Neither is there anything wild about his interpretation of a book of the Bible that confessedly has many difficulties. Of course, he treats it as an apocalyptic book, and does try to reduce it to mere common literature put in a figurative way. It really teaches that there will be apocalyptic appearances of Christ in the future, and things will not continue to go on forever in the same old naturalistic way. Dr. Blomgren acknowledges that there was a time when the Apocalypse was a sealed book to him, as it has been to many other Christians, and still is today. "But at last," he says, "through years of study and prayer, he has been able to grasp its blessed contents." For this very reason the book will prove of help to others. It tells us something definite as to the meaning of the rich symbolism of this precious book of the Bible. The author commands a clear style, and does not confuse his readers with technical terms. Yet the work is the result of much scholarly investigation as well as of original thought.

ible Studies in the Light of Recent Research. By Professor Augustus William Ahl, A.M., Ph.D. Lemcke & Buechner, publishers, 30-32 East 20th St., New York. Also Leipzig, London and Paris. Price, \$2.50.

Many good books are now being placed on the market. We ought to keep our eyes open for them and do all we can to encourage their circulation. Here is a thoroughly good work. It is virtually an introduction to the study of the Bible. The author is evangelical through and through. Yet at every step he proves himself familiar with the claims of the dissenting critics. Thus we can truly say that the book is written in "the light of recent research." In every case the author takes a solid position. He believes in the plenary inspiration of the Bible. The early chapters of the Bible are historical, not mythical, legendary or allegorical. They are not made up of "stories." Deuteronomy was written by Moses, not by some unknown deceiver in the time of Josiah. The unity of the authorship of Isaiah is upheld. The book of Daniel is genuine, and belongs to the time of Daniel, not to the period of the Maccabees. The Johannine authorship of the books ascribed to the apostle is maintained. Of course, the arguments are brief, but no doubt they are all the more convincing on that account, because they are not clouded over with dialectical sophistries.

Besides being a good book for the individual student and the general reader, it would make an excellent text for the religious departments of colleges and universities, and might well replace such liberalistic books as those of Kent, Sanders and Peritz. Why not? Dr. Ahl is the Professor of Greek and Biblical Literature in Thiel College, Greenville, Pa., a Lutheran institution. He is a specialist on the subjects treated in his book.

Additional Book Notes

The following has been sent us by a friend who knows, and we gladly give it space:

"In our effort to combat the increasing activities of the liberal group in putting into the homes of the American people 'Stories of Mankind,' 'Shorter Bibles,' 'Children's Bibles,' etc., it becomes imperative for us to help to spread literature in harmony with historical Christianity. For this reason, as well as the intrinsic merits of the work, we are glad to recommend 'The Book of Life,' put out by the John Rudin Company, 2301 Prairie Ave., Chicago. It treats the Bible as God's revelation to man. And it follows an inductive and constructive method in getting its truths to the individual. This

makes the work ideal for a life's book. It is a fine text-book for parents to use with the children from the kindergarten age up through youth to maturity. It is invaluable to the Sunday school teacher. This work, put into the homes of the people and faithfully used, will be a very valuable means of preserving the fundamental truths of our Christianity." Sold only by subscriptions. Write to the publishers.

It is a genuine pleasure to recommend the following books by our good friend, Dr. John E. Kuizenga, President of the General Synod of the Reformed Church in America and also President of the Western Theological Seminary, Holland, Mich. Although a man of much learning, he loves children, and is interested in the religious instruction of the youth. He has published the following valuable booklets: "Old Testament Bible Stories for Juniors," "Studies in the History of Israel and Judah," "Stories of Hebrew History for Juniors," "Stories About Jesus," "Stories About Jesus' Church." All of these books are written in an extremely readable style. It is said that children in the home, after hearing some of these stories, beg their parents to read them again. Dr. Kuizenga does not mutilate the Bible stories; he tells them as they are given in the Bible, only he simplifies them for children and tells them in present-day language. These booklets have our heartiest endorsement. They are safe books in the Christian home. Henry R. Brink, Publisher, 48 East Eighth Street, Holland, Mich.

"Shall we pray for the Dead?" is the title of a booklet by Rev. W. H. Griffith Thomas, D.D., who recently passed to his heavenly reward and who wrote so many valuable books. This leaflet is a good one, giving convincing Biblical and other reasons why it is idle to pray for the dead. Price 15 cents. Another excellent booklet by the same author is entitled "Shall We go to Confession?" Dr. Thomas shows what is the true idea of confessing our faults one to another, and of going to a minister or other Christian for spiritual counsel; but there is no Biblical ground for auricular confession and priestly absolution as they are practiced in the Roman Catholic Church. Price, 15 cents. The Book Stall, 115 Fulton Street, New York.

A strong argument is found in a booklet with the title, "Was Peter the First Pope?" By a close exegesis of the Biblical passages cited by Romanists, the author shows that there is absolutely no Scriptural ground for the primacy of Peter among the apostles. In

Christ's time and for a short time afterward, he was the chief spokesman, but he never exercised hierarchical authority. Indeed, he was superseded in importance by the appearance of Paul as an apostle. The author also finds no historical warrant for the papacy. As far as the Roman hierarchy is concerned, it is a human invention, and hence very faulty. Price, 5 cents. Review and Herald Publishing Association, Takoma Park, Washington, D. C.

Our friend, Dr. Arno C. Gaebelein, has issued a German tract called "Wenn Christus Nicht Wieder Kaeme, Was Dann?" This means, "If Jesus Would not Come Again, What Then?" Yes, indeed; that is the crucial question. What will be the destiny of mankind and of the world if the Bible is not true and Christ will not come again? The outlook would indeed be gloomy. Perhaps some day, as one evolutionist predicts, a passing planet will dash against the earth, reduce it to powder, destroy the whole human family—and then? Well, no one knows, and no one ever will know. But if Christ comes again, as He has promised, all is bright for the people of God. They and the universe will have an immortal destiny. We are giving some of our thoughts, but they are suggested by the author's title. If you want to read a helpful booklet, read this one on the glorious second advent of our Redeemer. Our Hope Office, 456 Fourth Avenue, New York, N. Y. Price 10 cents.

Up to this writing we have not been able to command the time to write a fitting critique of Dr. Charles E. Jefferson's last book on the five controverted points of the present day. Its fallacies should be thoroughly exposed. Just now we can take time only to say that, when a would-be teacher of the people, tries to foist upon orthodox scholars the "dictation theory" of Biblical inspiration, he disproves his own competency by that very token. We do not know an orthodox theologian who holds to the theory of dictation. Within the last few weeks we have asked a number of evangelical friends whether they accept the dictation theory, and every one denied that he did. Orthodox people do not know how God inspired the writers of the Bible. In some places, like the Ten Commandments, it seems that God dictated the words. But no such claim is made for many of the other parts of the Bible. How did God speak to Adam and Eve in the Garden, and to Abraham and Moses afterward? Nobody knows; nobody

pretends to know. Just so we believe the whole Bible to be divinely inspired, but how God moved and guided the writers we evangelical believers do not profess to know. Sufficient for us to know that the Bible is also God's Book, and is therefore man's infallible guide in matters of faith and practice.

Dr. Jefferson holds what he calls the "illumination theory." And he professedly stands as a spokesman for the Modernists. But that is a hazy view. Evangelical scholars would also say that the Biblical writers were divinely illumined. Thus the word "illumination" marks no contrast between the orthodox and liberalistic views. Besides, in the standard evangelical theologies the term "illumination" is applied to all true believers because they have been enlightened by the Holy Spirit. Luther taught in his catechism that the Holy Spirit calls, enlightens and sanctifies all who come to Christ in faith. So you see, the word "illumination" is badly selected. Its choice is not a mark of an acute, logical and theologically trained mind. Humble believers who are illumined by the Word and Spirit are the last persons who would be so presumptuous as to say or think that they are inspired to write books like the Bible. They are illumined by the Bible; they are not illumined to write the Bible.

A number of correspondents have thought that more publicity ought to be given in the Journal to Professor George McCreadie Price's last book, "The Phantom of Organic Evolution." Most gladly do we call attention to it again. The work of a scientist, it is a most valuable contribution to truly scientific literature. It is perhaps the most telling blow to the theory of evolution that has come from the press for many a year. It is idle and puerile to accuse Professor Price of "scientific ignorance." His work proves by its internal evidence that he is perfectly at home in the realm of geology and other allied branches of physical science. But he knows something also about higher things than the merely physical, and that gives him a broader vision than the materialists possess. The book is published by Fleming H. Revell Company, 158 Fifth Ave., New York, and 17 North Wabash Ave., Chicago. It may be ordered through any book-dealer. The price is \$1.50.

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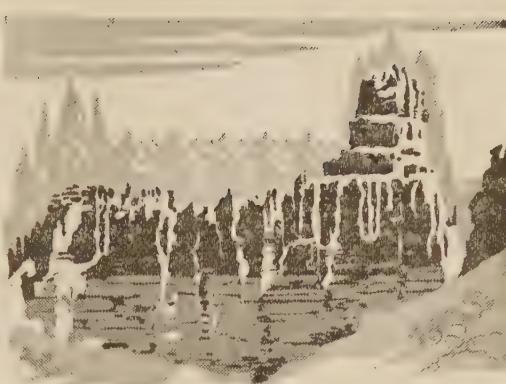
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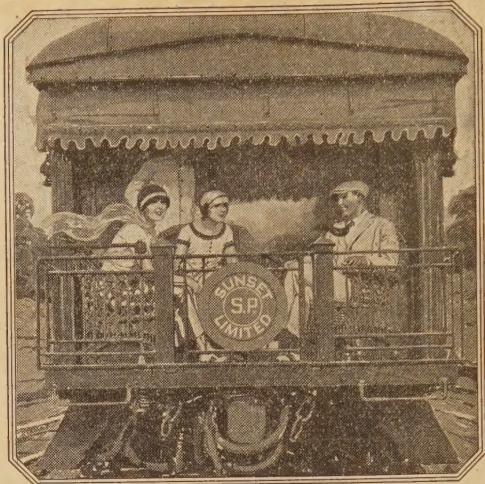
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